

THE
Juvenile Instructor

VOL. 62

DECEMBER, 1927

NO. 12





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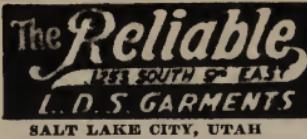
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The Juvenile Instructor Cover Picture

There's a Light in the Window

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A subject replete with spiritual beauty, the delicate radiance of a distant moon finely portrayed by this skilled master of pastels.

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The soft charm of the "blue" moonlight that is so expressive of silence and a heavenly nearness, is especially well achieved by Mr. Thompson. His pictures have a wide appeal and an ever-increasing popularity.

The Road that Leads to Christmas

By Grace Ingles Frost

The road that leads to Christmas
Is lighted all the way;
At night, by starry candles—
By love-thoughts through the day.

The road that leads to Christmas
Is a blithsome, busy road,
So many cheery greetings
Pass o'er it by the load.

The road that leads to Christmas
Was builded by a child—
A tiny, dimpled Stranger,
'Pon whom the heavens smiled.

The road that leads to Christmas
Let's travel it again,
Straight from the Hallowed Manger,
Unto the hearts of men!



MADONNA, BY THE MODERN FRENCH PAINTER, DAGNAN-BOUVERET, HANGS IN THE METROPOLITAN MUSEUM OF ART, NEW YORK CITY, AND IS PUBLISHED BY PERMISSION
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The Unfinished Silk Dress

By W. H. Peterson

"I'm it, mother!" exclaimed Rex Obray, vivaciously, hanging his hat upon an improvised rack and placing his books upon the table.

His mother smiled as she rolled down her sleeves. She had been "putting out a wash," but she was never too tired to smile when her big, robust, frolicsome boy came home from school. "Did you say you were—let me see, what is it you usually say—the cat's whiskers?" she asked, playfully.

"It might be the cat's whiskers or Miss Coniston's sweetheart or the heir to a million, but I'm not."

"You're just plain Rex Obray, the washwoman's son."

"Good enough, suits me," replied the boy. "I'd be a cad if I wasn't satisfied with the best little mother in town."

"That's changing the subject."

"Well, mother, I'll tell you what *it* is I am. I'm—. Do you think you could guess it, mother?"

"I am pretty sure I can."

"Go ahead."

"You've been chosen a member of the high school basketball team."

"Square in the bullseye," cried the boy. He brought himself to his full height, squared his shoulders, and extended his arms at full length. "Look me over, mother," he went on. "Your son is right forward, regular, for the good old Roosevelt High School. Say, how could you guess it?"

As Mrs. Obray replied she could hardly restrain the tears. She knew her son's ambitions and desires. Being a strong, well-built, alert young man, he had always taken a keen interest in athletics, especially the fascinating game of basket ball. Through his early teens he had admired a certain star performer in the game, making him his ideal; and he had longed for nothing better than to be like his hero. While Rex had been watching and admiring he had been going to the gymnasium regularly, practicing unceasingly until he himself had become a polished player. All this the mother knew, so it was not strange that she was able to answer the boy's question unhesitatingly.

"I know that you like the game, Rex," she said, "and I know that you have been practicing and living to build yourself into a first class athlete. I dread to have you play those rough games, and yet, I am proud to know that the coach has selected you. Now that this responsibility has been placed upon you, I want you to do all in your power to uphold the honors of your school."

"I'd stand by you, or the Roosevelt High School or Coach Andrews to the last ditch, replied the boy firmly, "And say, mother, Sam Otis gave me a thumb protector last year. Do you know where it is?"

"I think you'll find it in one of the

bureau drawers. But don't turn everything topsy-turvy."

Rex went through the bureau drawers one after another, replacing every article, according to a boy's standard, exactly as it was. In the bottom drawer he came across a beautiful piece of silk cloth. It was brown with an alluring pattern. As he sat there admiring it, he thought of its history. The cloth had been bought by his father for his mother's Christmas dress shortly before the holidays of 1924. To Rex, that Christmas, four years ago, was the saddest period of his life. His father had taken ill on the 13th of December and died five days later. After the funeral expenses had been paid, the bereaved wife and child, who had depended upon Mr. Obrey's labors for their support, found themselves penniless. The brown silk cloth was put away; there was no money to buy trimmings. From that time to the present Mrs. Obrey had done washings, gone out house cleaning, and taken in sewing. Rex had helped all he could, but most of his time had been spent in school, so his earning had been very small. Now Christmas was at hand for the fourth time since the beautiful cloth had been bought for his mother's dress, and there it lay in the bottom drawer of the bureau. This year conditions were worse, financially, than either of the previous years. Rex's expenses at school had been higher, and Mrs. Obrey's health had not been good. Rex smoothed out the beautiful cloth and closed the drawer.

The boy had gone through each container, but he had not been able to locate the thumb protector. He was about to give up the search because it was time to get back to the gymnasium to attend a meeting called by the coach, when his mother came to his help. She found the missing article in the top drawer.

"Thanks, mother," said the boy, placing the thumb protector in his pocket. "I'll have to hurry back to

school. The coach goes straight in the air if any of the fellows are late."

None of the boys were late. They were on time, and like a young, powerful race horse, eager to go. Vitality, determination, "pep" danced in their eyes, and they listened to the instructions of their coach with eager anticipation. The mentor had called a meeting of the members of the basket ball squad to discuss some important matters with them. After pointing out the necessity of correct eating, sleeping, and exercising, he spoke enthusiastically of the squad's possibilities.

"I have never had a finer group of young men to work with," he said. "If you will follow my instructions carefully and do as I have pointed out, we will stand second to none at the close of the season. I feel confident we can win out in our division, and if you boys improve with training as I think you will, first honors in the state tournament next spring is within our reach."

"As to the question of awards, I want to call your attention to the fact that you boys are to have the honor of wearing the white 'R,' Roosevelt High's insignia."

"Are the athletes who represent the school in competition against other schools to receive sweaters?" asked one of the boys.

"The practice of giving sweaters has been discontinued," replied the coach.

"Don't you think we ought to have sweaters alike?" asked another.

"That would be very appropriate."

The boys looked from one to another questioningly.

The coach continued: "However, that is a question for you to decide for yourselves later. Right now I would like to have you go with me to the supply room so that I may issue your suits."

After the suits had been distributed, the boys got together and decided to buy red sweaters upon which the white "R" could be fittingly attached.

"How much will our sweaters cost each of us?" asked Rex.

"I have made inquiries," replied one of the boys. "Smith and Crawford will furnish them at eight dollars apiece, that is, if we take a full set."

The price seemed to be satisfactory, so arrangements were made with Smith and Crawford for a full set of red sweaters.

"Eight dollars," thought Rex. "I wonder how it feels to be rich." He went home and counted up his small savings. He had exactly eight dollars—no more, no less. If he bought the sweater, he would be penniless, and Christmas was only one day off. He explained the situation to his mother.

"Buy the sweater—why certainly, Rex. You really need it. It will please me very much to see you wearing your school's colors."

"But if I do, mother, I'll be broke. What will I do about that?"

"We'll get along somehow. We've roughed it together before; we can do it again. I am going to do some work in the Dilworth Building, you know."

Rex shook his head. After a restless night he arose and helped his mother with her washing. Toward evening he went out in search of Coach Andrews. Under his arm he carried his basket ball suit.

It was Christmas Eve. Busy shoppers crowded the streets, moving from store to store seeking presents for their loved ones. Rex moved swiftly through the crowds. At the "gym" office he inquired for Coach Andrews, and was directed up stairs.

"Hello, Rex," said the coach. "Glad to see you. What's up?"

"I have come to turn in my suit," replied the boy.

"Turn in your suit! What do you mean?"

"I mean just what I said. I have decided to give up my place on the basket ball squad."

"Why, my boy, you don't realize what you are doing. Think of the

wonderful games ahead of us; the interesting trips; the honor of the school. For your own sake you can't do this thing."

"I'm sorry, coach, but I've got to give it up."

"Why?"

"I can't explain. It would be wonderful to stay with you and the boys, but I—. Well, here is my suit. Some other fellow will be glad to get it."

As Coach Andrews took the suit he placed his arm around the boy's shoulder. He did not know what was prompting the young man to withdraw from the team, but he was certain that his motive was honorable.

"I don't understand why you are leaving us, Rex," he said, but if you ever decide to come back I'll be glad to make room for you."

After leaving the gymnasium Rex moved rapidly through the throng of holiday shoppers. On one of the busiest streets he stopped before an apartment store. Its windows were ablaze and filled with toys. In one of the largest stood a Christmas tree with its golden star and frost-trimmed boughs. He entered.

Behind one of the counters stood a middle-aged lady. Her kindly face, and hair streaked with gray, reminded him of his mother. He felt that she would understand his needs.

"I want to purchase some trimmings for a brown silk dress—the best I can get. Will you help me?" he asked timidly.

The elderly lady behind the counter smiled. "I shall be glad to do so," she said. "For whom is the dress to be trimmed?"

"My mother. She's about your age, and, well—very much like you."

When Rex left the store he carried a bundle, which had been selected by this woman who was very much like his mother. It was lighter than the one he had returned to Coach Andrews, and it had cost him exactly \$7.90. The remaining dime of his \$8 he gave to a

ragged child who was standing in front of the store window. Although his money was gone, he was happy, for he was rich in spirit. His being thrilled with the joy of giving completely, whole-heartedly, willingly. Rejoicing in the thought that he was going to make his mother happy, he hurried home.

Upon opening the front door he stopped to admire the beautiful scene within. During his absence his mother had decorated the room with mistletoe and holly. On the table stood a small Christmas tree, prettily trimmed and attractively decorated. Not seeing his mother in the room, Rex tip-toed quietly to the table, lit the miniature candles, and then unwrapped the package he had brought from the store. Carefully he placed the contents of the package—appropriate trimmings for his mother's brown silk dress—upon the table. After arranging the articles into something of a design, a sly twinkle crept into his bright eyes.

"Mother!" he cried energetically, "Come quickly, St. Nicholas has been here!"

Mrs. Obray hurried into the room. In her right hand she carried a plate of small cakes; in her left, which she held behind her, she was evidently holding something that she wanted to hide for the moment. When she saw the beautiful things upon the table, she uttered a gasp of delight.

"Are these things for me?" she asked. Did you buy them? How?—Where?—You have given up—"! Here the good woman stopped. Her vocal organs refused to function. She could do nothing but stare in bewilderment, first at the things upon the table, and then at her son. In her heart conflicting emotions—pride, joy, sorrow—struggled for mastery.

"They're for you, mother, for your

brown silk dress—the one father bought for you four years ago. Gee you'll look swell, when it's all fixed up!"

"But there isn't any brown silk dress," replied the boy's mother. I sold it to get this for you." As she spoke she held up a beautiful red sweater, upon which she had sewed a white R, the insignia of the Roosevelt High School.

Tenderly the boy took his mother in his arms and kissed her. Neither spoke. Words are weak conveyers of thought when human souls are stirred to the depths, but such as these are they whom love of God has blessed. They shall inherit the earth.



Famine hasn't touched her. While the Chinese mother is busy in the fields or away at market her little daughter is kept out of mischief and seemingly is well content in her pen.

Buying Books for Christmas Presents

By William Byron Forbush, Ph. D., Litt. D.

You have put this down in your notebook as part of your Christmas shopping.

What kind of books are you going to get Frank and Jeanie?

When we talk over what we shall get our favorite child, son, daughter, nephew, niece, godchild or neighbor, for Christmas, at least half of us say with satisfaction, "Get him a book."

A book, we think, means great pleasure, permanent use, and—this pleases us most—it will do him good.

How deeply we believe that old fable, the safety of books. "Where is Henry?" "Oh, he is safe. He is reading a book." As a matter of fact, Henry may be in the company, in that book, of a villain, who, in the flesh, you would not dare to let into the house. Yet he has come, through the pages of a book.

DON'T JUDGE BY THE OVERCOAT

What sort of a book-friend will you introduce to Frank or Jeanie on Christmas Day?

To select is confusing. The packets are all so bright, the titles are so attractive, the pages open so interestingly.

My first suggestion is, take off the jacket and look at the book itself. The jacket is the book's overcoat, and is not worn in the house. Sometimes a gay jacket has been made to cover a very dull book. This is particularly true of the English importations.

AVOID THE DRY, DAMP AND SLOPPY

Now, three "Dont's" in book-buying. Don't buy for a child a book that is dry, damp or sloppy.

A dry book is an uninteresting book. When science, biography and nature study have been made as interesting as fiction, there is no excuse for getting a volume that is unreadable. Don't

give a child a book that will be read only by his grandfather.

A "damp" book is a weakly pathetic book. It weakens the fibre of a manly or womanly child.

A "sloppy" book is one that is full of cheap language or cheap characters. A cheap book makes a cheap child.

BUYING FICTION

If you are going to buy fiction, as I suppose you are, here are two more "Dont's."

Don't buy a story about an abused child.

Don't buy a story about an improbable child. If the hero knows more than his teachers, discovers the South Pole before he is 18, makes a great invention without going to school, or does anything else that is shallow, smart or tricky, don't ask your youngster to make his acquaintance.

INCITEMENT, NOT EXCITEMENT

Most of the new books are ephemeral. They are at best what is called "stepping-stone books," frankly they bridge over the space between what is worthless and what is worthwhile. Fortunately, a good list is available to you of books of recognized value for children's reading. Such a list is accessible in the smallest public library. If you are not near a library the Department of Education, at Washington, or the American Library Association at Chicago, will send you such a reading-course for a two-cent stamp.

It will take only a moment for you to discover the books that are simple and wholesome, natural and unaffected, full of natural incident and clean humor, and inhabited by children that you would like to have your own child know.

Most of all, look for incitement, rather than excitement. Get books that

leave the reader not submerged in a mush of sentiment, but indignant against wrong, attached to some great

generous cause, determined to put his young life into the scale for goodness and service.

The Romance of Coal

By Frank C. Steele

The day was wet and chilly and when Eddie Youngchild's mother announced that they would light the grate there was general rejoicing in the household. Even Eddie was happy despite the extra work building the grate fire would mean to him, his mother's right hand man.

How the Youngchild children loved a grate fire on a gloomy, soggy day! The warm, cheery flames made everything so cozy and on this particular day had not the good-natured father of the brood promised them another of his popular stories of the great resources and industries of the world? Eddie's nimble fingers soon had the fire crackling and an hour later the family encircled in real chummy style the glowing grate.

"And what shall we talk about this evening, children? Come on, let's have a suggestion." This from Mr. Youngchild, rubbing his hands as he surveyed the round-eyed group.

This invitation brought several suggestions. Then came one from meditative Eddie: "Dad, tell us about coal. I have often thought what a great blessing coal has been to the world and how hard it would be if we fellows had to cut enough wood for a whole winter. I vote for a story on coal today. Who's with me?"

Eddie, as usual, carried all before him and soon Mr. Youngchild and his little audience were garbed in overalls and caps, groping deep down in the earth where all is dark and still and damp, where men, husbands and fathers and brothers, daily risk their lives to produce the fuel that warms the homes of the world.

"Coal, as you know, is mined, brought to the surface in cars, then cleaned and shipped to market. The miners at one time used picks with which to cut the coal; now this is done by machines in many mines, although it requires human skill to guide the mechanical cutters and to load the coal into cars.

"Coal is a mineral substance of tremendous value to man both in the home and in the industrial field. It warms his buildings, drives his locomotives and steamships and factories. When wood is burned in a closed container we get a black substance called charcoal. This illustrates what coal is, children. Nature, through remote ages, has been busy creating coal, the kind we take from our mines, in much the same way.

"Coal is sometimes called 'Buried Sunshine.' During the uncountable ages since the dawn of creation, vegetable matter has been buried in the stratas of the earth. This vegetation when subjected to intense heat is turned into coal. Most of the coal deposits found in the earth were formed there during the so-called Coal Period. That probably was long before God placed Father Adam and Mother Eve upon the beautifully clothed earth and commanded them to people it with his spirit children.

"During the Coal Period the earth's surface, thickly covered with forests, gradually lowered, water spread over it and in turn this covering gave way to one of mud and rock. For centuries this wonderful process of storing up fuel for the use of mankind

continued, and so today those pre-historic forests reappear as coal.

"There are three kinds of coal. First, there is anthracite, a very hard and efficient coal for home use. Second, there is bituminous, a much softer coal used principally in the industrial world. And third, lignite, a soft, brittle coal sold for domestic use. This grade of coal is of more recent formation than either anthracite or bituminous, as is evidenced in the woody substance and earth matter frequently encountered in it. Anthracite coal is found principally in Pennsylvania, bituminous coal in West Virginia, Indiana, Illinois, Alberta (Canada), and in many foreign countries. Lignite coal is the sort mined in Utah and Wyoming.

"Coal is found in nearly all parts of the earth. North America, however, has the largest developed areas. Asia

has immense stores of coal but as yet they lie undeveloped. The United States, Great Britain and the famous Ruhr valley in Germany produce 80 per cent of the coal mined in the world."

"Say, dad, that storage 'battery' business interested me. How much coal did Mother Nature tuck away for us?" interrupted Eddie.

Mr. Youngchild stroked his soft, gray-streaked hair and smiling, shook his head.

"That is difficult to say, son. One estimate was made in 1913 by the International Geological Congress. This gave the world's coal reserve as 7,397,553 million tons.

"Wow, dad, that's a pile of coal!" the little Youngchilds gasped in unison.

And Mr. Youngchild agreed that it was.



International News Reel ©

THE AMERICAN LEGION IN PARIS

Vast throng of Legionnaires on the Place De L'Opera in Paris for the opening of the American Legion Convention.

The Early Religion of Persia

(Written by Phyllis Bennion, Age 14, 9th Grade, Roosevelt Junior High School,
Salt Lake City)

The early Persians believed in Ormuzd, god of all good, and Ahriman, god of evil. They also worshipped the sun, moon and stars. The Magi was the chief priest and he performed all the sacrifices. They sacrificed horses entirely. The people were governed by a Shah, which means prince or emperor. When a person died he went across the "Bridge of the Gatherer." The good were helped across by the angel Serosh but the bad fell off and were lost.

Argument

The Dawn, Daugian, was a beautiful maiden whom Moonajah, the moon, gave to the Persians. The Shah of Persia, Majisle, adopted her. One day the moon started across the sky before dark and the sun, Sundaree, gets very angry. The sun gets permission of the great father of gods, Ormuzd, to get revenge. The evil one, Ahriman, tempts him to take Daugian, whom Moonajah loves. Sundaree yields to the temptation and carries Daugian into the sky. Sundaree's son, the sunset, Sunijah, is in love with the dawn and he pleads with his father to return Daugian to the earth. Sundaree refuses to grant his request. Sunijah enlists the help of Moonajah and Ecliptus, an eclipse, and with their aid returns Daugian to her father, Majisle. Majisle consents to their marriage and they return to heaven where dawn is made immortal.

Book I. The Battle

The sun upon a lovely scene arose;
But ere the lengthy day had reached its close,
The moon, Moonajah, goddess of the chase,
Revealed to all the earth her lovely face.
The anger of great Sundaree was high;
He strove with words Moonajah from the sky
To drive, but failed, this god of light,
Who ruled the universe until the night
Enveloped all the world in inky dark.
Then started Moonajah her silver bark
Across the sky to wend her weary way,
And be the queen of all until the day.
And Moonajah, grown weary of the night and dark,
Had started in the day her shallow bark.
And when she, Sundaree, had thus espied
And heard her angry words, she quick replied:
"Now why should I, Moonajah, hide from sight
And keep my beauty veiled in dark of night?
Moonajah, whom the people love above the rest,
The goddess of the moon, who has been blessed
By Persians great and small, because I am
The one who gave them dawn, fair Daugian,

The loveliest maid of all of heavenly birth,
 A present from the gods unto the earth,
 Adopted daughter of the great Majisle,
 Who found the fair Daugian on an isle.”
 Thus spoke Moonajah, and in evening sky
 Twice raged the battle and the words ran high.
 The people gathered on the earth below;
 Sad shook their heads and softly muttered slow,
 “By king of gods, no good is ever done
 When strife is held between the moon and sun.”
 Great Majisle, Shah of all the people, then
 Was called upon by four and twenty men.
 “Oh Majisle, greatest of the great,” they said,
 “Our mighty Shah, come raise thee from thy bed.
 The god of light is with the moon displeased;
 The heavens know that he must be appeased.”
 They spoke, and sleep had fled from Majisle’s couch,
 As quick he drew a papyrus from his pouch.
 Straightway he wrote the magi a command
 To sacrifice the best studs in the land
 To please great Sundaree, the god of sun.
 At once the holy sacrifice was done—
 But done in vain. Too far the fight had gone
 To back away; and like unto a fawn,
 Great Sundaree ran swiftly through the sky,
 Where sat great Ormuzd, god of all, on high.
 And as he flew the night came softly down
 And threw her dusky shawl o’er every town.
 Before the throne of Ormuzd stood the Sun.
 “Oh god of all, before my work was done,
 The moon into the sky had slyly slipped
 And said because of Dawn, the rosy lipped,
 The Persians loved her better than the rest.
 O god, great Shah, the father of the blest,
 O grant revenge for this, Moonajah’s wrong.”
 With suppliant words the sun thus pleaded long.
 With flattering speech and costly gifts he won
 Great Ormuzd, and when the night was nearly done,
 “Go Sundaree, thou now hast my consent
 To take the sweet revenge on which thou’rt bent,”
 Thus spoke the god of all the earth and sky
 And to his couch great Sundaree did hie.

Book II. Visit of Ahriman

Now while the sun-god’s mind was all intent
 Upon revenge and he on mischief bent
 The evil god called Ahriman came near
 And whispered evil thoughts into his ear,
 “Whom loves Moonajah?” then he asked the sun
 And slyly left because his work was done.
 “Whom loves Moonajah?” and the thought returned.
 What had that thought to do with what he yearned?

Thought Sundaree; and then a burst of light
 Broke in upon his blinded mental sight.
 "Whom loves Moonajah?" whom but Daugian
 The blest of heaven and the loved of man.
 Then did the sun leap quickly on his feet—
 This was the way to get his vengeance sweet.
 His chariot bright he called and then his son,
 Sunijah, the sunset, loved by everyone,
 A beauteous youth and bravest of the brave
 For he, the gods and goddesses did save.
 A great and dreadful dragon roamed the sky,
 From whom the bravest of the gods did fly—
 All but the sunset, whom the dragon fought,
 Then all the huge beast's power went for naught;
 In single combat, Sunijah did the dragon slay;
 And so in heaven became the hero of the day.
 And now before his father did he stand
 In quick obedience to the sun's command.
 "My son, Moonajah's wrong," the sun began,
 "Shall be revenged by taking Daugian,
 The loveliest maid of all of heavenly birth,
 A present from the gods unto the earth."
 He spoke, and waited for his son's assent,
 Giv'n to the plan on which his heart was bent;
 But like unto a hawk from out the blue
 Upon its unsuspecting victim flew,
 So to great Sundaree the answer came
 Which filled his heart with anger and with shame.
 "My father, god of sun, I grieve to tell
 That I, who up till now did love thee well,
 Find only grief and scorn and hate arise
 To think thy honor now so lowly lies
 That thou wilt vent thy spite upon a maid
 And make the joy from Majisle's castle fade.
 Thou knowst he loves the lovely princess well
 And that this deed will on the old king tell.
 His gray hairs then will grow more numerous sure,
 If thou this great affliction on him pour."
 Great Sundaree was filled with mighty rage
 And quickly summoned he a sunbeam page.
 He bade the sunbeam to the stables fly
 And bring his chariot out into the sky;
 And then with scornful toss of his proud head,
 He quickly leaped into his chariot red.
 Without a word of farewell to his son
 He rode across the sky, his work begun.

(To be Continued)

I heard the bells on Christmas Day
 Their old, familiar carols play,
 And wild and sweet
 The word repeat
 Of peace on earth, Good will to men.
 —Longfellow.



STAKE BOARD MEMBERS AND PRINCIPALS RELIGION CLASSES, SALT LAKE STAKE, AT LUND HOME FOR BOYS

Salt Lake Stake Religion Class Workers' Annual Visit to "The Lund Home For Boys"

Someone has truthfully said, "The interests of childhood and youth are the interests of mankind." Patience with them and their tempers brings understanding and their progress by repeating time and again first principles. Superintendent and Sister Brown are certainly exercising their care, patience, perseverance, and home environment in training this great home full of boys and reducing their ideas to daily practice of self-restraint in intellectual, moral and religious training, realizing that some day ere long these boys will be the men to carry on. Human life is too short to recompense people for their care and attention to the youth of Zion such as is offered in this home and elsewhere. This home was originally founded in 1902 under the wise guidance of President Anthon H. Lund whose name it bears. At present it is caring for about sixty boys ranging

in age from four to seventeen years. Religion Class workers of the Salt Lake Stake enjoy working and playing with children; hence the reason for the great time they enjoyed with Brother and Sister Brown and their great family of boys at the Lund Home, joking, eating water melons and cantaloupes, with them to their hearts' content and enjoying the band concert of the boys, and also an inspection of the Home in its entirety. The evening of the 22nd of February is known as Lund Home Evening in the Salt Lake Stake and entertainments are given in every ward in the Stake by the Religion Classes for the benefit and advancement of this Home. A feature of the entertainment in each ward consists of musical numbers furnished by the Lund Home boys.

Lund Home is a genuine real home and the work of these little fellows



**RELIGION CLASS TEACHERS, SALT LAKE STAKE, AT LUND HOME
FOR BOYS**

helps to make it approach the ideal. Here they are growing and developing into real, vigorous, healthy manhood

and it will help to make and develop them into good American citizens and homemakers for themselves and their families.



BOYS OF THE LUND HOME

"The Christ Child"

Sunday School Pageant for Christmas

(To be read by a good dramatic reader, pictures to be shown during the reading.)

More than seven hundred years before the birth of the Savior of the world, the Prophet Isaiah foretold his birth, saying: "Behold a virgin shall bear a son, and shall call his name Immanuel." All the land of Palestine was in possession of the Romans under the great Emperor Augustus Caesar, who had sent out a decree that all under his dominion should be taxed, each to the city of his lineage and birth.

Joseph and Mary, direct in lineage from the house of David, though living at Nazareth, went of necessity up to Bethlehem to see that their names were recorded on the books of their ancestry. Arriving there at eventide and finding the inns already crowded, their only shelter was the stable, wherein were housed the lowing kine and bleating sheep. Oh what a wonderful night!

On that night, indeed, it seemed as though the heavens must burst to disclose their radiant minstrelsy. The stars, the feeding sheep, the stillness brooding over all—the devotion of Joseph for Mary, made a fitting background for the birth of Him who came to save a dark benighted world.

(At this place a picture is shown of Mary holding Babe in swaddling clothes; Joseph hovering near—a manger with hay and sheep near, if possible.)

(As curtain is drawn down a quartet, chorus, or the whole Sunday school, under the direction of the Chorister, sing "Holy Night" [one verse]. Slow curtain—sing second verse while stage is arranged for scene 2.)

"Silent Night"

Silent night, holy night,
All is calm, all is bright,
Round yon virgin mother and Child
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, holy night,
Shepherds quake at the sight,
Glories stream from heaven afar,
Heav'nly hosts sing Al-le-lu-ia,
Christ, the Savior, is born.
Christ, the Savior, is born.

Far across the world's great desert plain on camels richly caparisoned, were three men, wise in their learning, yet humble in mien. Through research they had each discovered that a new star was to appear upon the birth of a new king. By agreement they had met upon the appearance of this star, convinced that the advent of the new king was at hand.

Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews, for we have seen his star and are come to worship him."

When Herod the king heard these things he was troubled, and told the wise men to go and search diligently for the young child, and when ye have found him bring me word that I may come and worship him also. When they had heard the word they departed, and lo, the star which they had seen in the East went before them till it came and stood over the Child.

When they were come to the sacred abode they saw the young child and Mary, His mother, and fell down and worshiped Him; and when they had opened their treasures they presented Him gifts—gold, frankincense and myrrh.

(Curtain showing wise men kneeling, each presenting his gift. Chorus or quartet sing "With Wondering Awe the Wise Men saw," etc.)

Scene 3

One mile from Bethlehem is a little plain in which, under a grove of olives, stands a bare and neglected chapel known by the name of "The Angel of the Shepherd." It is built over the traditional site of the fields where there were shepherds keeping watch o'er their flocks by night, when lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and in their happy ears were uttered the good tidings of great joy, that unto them was born in the city of David, a Savior which was Christ the Lord.

And suddenly there was with the angel a multitude of heavenly hosts praising

God, saying: "Glory to God in the highest, and on earth peace, good will toward men."

And as the angels were gone away from them into Heaven, the shepherds said one to another, "Let us go now even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us."

And they came with haste, and found the babe, and when they had seen it, they made known abroad the sayings which was told them concerning the child, and all they that heard it wondered.

(Curtain showing shepherds kneeling in adoration before Mary and Child. Chorus or quartet sing "Far, Far Away on Judea's Plains.")

If desired, the story of the flight into Egypt may be pictured here. Mary and Babe on a small donkey. Joseph leading, staff in hand. No music needed unless it be soft instrumental as they go slowly across stage.

Scene 4

And so the baby grew from childhood to youth, from youth to manhood, being subject to his parents and obedient in all things.

In time He testified that He was the Son of God come down to atone for man's sin and show the way to heaven. Many accepted His message, while others declared that He was untrue to the Roman government and in time they hung him on the Cross.

His message grew even through much persecution to the church, its leaders finally being put to death, as was their Master.

In 312 A. D., Constantine, a Roman Emperor, became converted to Christianity, claiming to have seen a luminous cross in the heavens with these words: "By this conquer." Through him the Roman Empire was Christianized. But

all too soon the church was made apostate, the ordinances changed and a general apostacy from the ideas instituted by Christ.

Then came the fall of Rome. The great civilization drifted into darkness and sin and the world groping in this darkness for nearly eight hundred years. Then light began to dawn in the breaking away from the old creeds by those called reformers. Each called, "Lo, here is Christ, follow me," till confusion confronted those who would seek some path whereby they might find God.

Thus it was when the boy prophet, Joseph Smith, born the 23rd of December, 1805, obeyed the call of the Apostle James, "If any of you lack wisdom, let him ask of God, who giveth liberally to all men and upbraideth not," sought the Father in the woods near his home to learn from Him which church to join. We know the answer to his prayer. How God the Father and His Son appeared, the latter admonishing him to join no church but to prepare himself through humility and prayer for a new work, great and marvelous, which was about to come upon the earth.

So, too, we remember the several visits of the Angel Moroni, who, after repeated promises to the boy, finally delivered to him the plates of Gold, we know to be the Book of Mormon.

How fitting now that we should view the scene wherein this young man received from Moroni these plates.

Let's sing unto God at this glad Christmas time our thanks for this man who communed with Jehovah—brought joy to all the world! Glad tidings to all who will obey His word.

Curtain showing Joseph receiving plates from Moroni. Sunday school under direction sing "Praise to the Man." Slow curtain as last verse is finished.—Written by Edith Ivins Lamoreaux, Grant Stake of Zion, Salt Lake City, Utah.

CHRISTMAS

For little Children everywhere

A joyous season still we make;
We bring our precious gifts to them,
Even for the dear child Jesus' sake.

—Phebe Cary.



CONFERENCE OF HILO DISTRICT, HAWAII

Photo taken at the Sunday School Semi-annual Conference of the Hilo District of the L.D. S. Hawaiian Mission held at Hilo, Hawaii, August 21, 1927.

Sitting, front row, left to right: Wm. Pakeli of Hilo, Elder W. W. Burt, from Brigham City, Elder Leslie A. Lind from Midvale, Elder T. Hazen Exeter, President of the Hilo District, from Salt Lake City, Elder D. K. Kailimai, from Honolulu. Second row, sitting, left to right: Elder Alvin B. Bornham from Clinton, Utah, Elder G. Milton Williams, Salt Lake City, William Waddoups, President of the L. D. S. Hawaiian Mission, Mrs. Robert Kinney of Hilo, Mrs. Lottie Cozier of Hilo, Sister William Waddoups and Sister T. Hazen Exeter.

An exceptionally fine Sunday School Conference was held, and the greater part of the program was rendered by the Hawaiian children.

Three Little Pixies

There were three little pixies once lived in a wood,
They were brothers and always tried to do good.
Now pixies, my children, are gay little elves
Who live in the forest, amusing themselves;
They play all day long in the green mossy bowers,
And sit on soft toadstools and hide in the flowers;
On bright moonlight nights they are oftentimes seen
As they merrily dance for their sweet fairy queen.

These three little pixies that lived in the wood,
Went through the broad land bringing gladness and good.
They sang for the sick, happy songs of good health,
They sang to the poor and those of great wealth.
And this year—for the truth I'll no longer conceal—
They are singing their songs on the gay Christmas Seal.
With the health shield and music, and in their gay hoods
Made of poppies bright red that they plucked in the woods.
They at Christmas time carol their songs full of cheer,
"Merry Christmas," they'll sing, "Send a healthy New Year."

Editorial Thoughts

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
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SALT LAKE CITY - - DECEMBER, 1927

A Christmas Greeting

Once again comes that season in which millions who have heard the Christ Story celebrate the birth of the Babe of Bethlehem. More than nineteen hundred years have come and gone since the Christ-child, "in a manger," lay in peaceful innocence in the tender arms of His blessed mother, and since

"With wondering awe
The Wisemen saw
The star in heaven springing,
And with delight
In peaceful night
They heard the angels singing—
Hosanna to His name."

Though He was only a little, helpless child, with "His judgment taken from Him," yet, before Him bowed the Wisemen; in His praise sang Heav- enly voices, and before Him in adoration, knelt the humble and the righteous.

Only a child! Yet a child in whom lay the secret of all happiness, the source of all light, the embodiment of all truth, the fountain of all life.

Only a child! Yet through the divine wisdom of His Eternal Father, through that Child should come "Peace on earth and good will to men!"

The *Christ-Child* and *Christmas*, in the true Christian's mind, are inseparable terms.

So also are *Christmas* and *Child- hood*.

Though Christmas gifts serve to awaken in the soul the joy that comes from giving; though kindly greetings make brighter the golden links of true friendship and brotherly love; and though thoughts of peace move the world one step nearer to the day when "Nation shall not lift up sword against nation, neither shall they learn war any more," yet after all the real heart and soul of Christmas is the little child.

"Peace and good will," sang the angels: "Let the little ones come unto me," said the Christ.

What a joy it is this Christmas season to greet the 256,000 members of the Deseret Sunday School Union, who

are leading little children to the Redeemer. This great Union comprises 1,500 schools—each a center on Christmas day, brightened by the radiance of happy children's faces, and filled with the sweet harmony of children's songs. On that day every child in the world should be happy. No color nor creed; no wealth nor poverty; not even sickness should keep the sunshine of Christmas out of any little child's life!

This Yuletide cheer is but an example of what every Sunday School should be, in awakening interest and joy in every child's heart. Every Sunday day should be a Christmas.

Never before have our schools been nearer the realization of this worthy goal! Never before have so many officers and teachers been more willing to strive to make the Sunday School a place where love and joy, harmony and instruction, meet in sweet communion to fill the hearts of young and old with true delight.

Striving thus to make others happy,

officers and teachers have their own souls filled with the joy of service; for "Our hearts are wonderfully formed just like the sun, which sheds its light on many, and yet does not lose in splendor and brightness, and keeps from none what is their due."

Companionship and service with men and women whose aim is to make not only childhood but all the world happier and better is a privilege and a true delight! Appreciation and commendation, therefore, accompany the age-old greeting, *A Merry, Merry Christmas*, and with it also goes the prayer that He who sent His beloved Son to give peace and good will among men, will also inspire and comfort you in your worthy efforts to make each Sunday School radiate in the life of every child the spirit of a joyous happy Christmas.

DAVID O. MCKAY,
STEPHEN L. RICHARDS,
GEO. D. PYPER,
General Superintendency.

"An Introduction to the Study of the Book of Mormon"

An Introduction to the Study of the Book of Mormon is the title of a little book just out from the Deseret News Press. It is, as the author, Elder J. M. Sjodahl, explains, in the preface, a testimony to the truth of that sacred volume, added to the many testimonies given during this centennial year of Church history.

The "Introduction" begins with the wonderful story of the coming forth of the Book, including a discussion of the Egyptian language, and the plates. Then there is a thorough-going examination of the credibility of the witnesses; this is followed by an outline of the history of the Jaredites, the Nephites and Lamanites. Some "striking passages" in the Book of Mormon are explained, the meaning and connection of Book of Mormon names with Old-World languages are given, and some prophetic evidence of a striking character is pointed out. There is also a review of the histories, or traditions, concerning the Peruvians, the Mayas, Nahuas Toltecs, Aztecs, Pueblos, Cliff Dwellers, Mound Builders, etc., with pen sketches of

their civilizations, religious and social institutions.

There is "a suggested key to Book of Mormon Geography," in which various views on that difficult subject is given, including the author's own suggestions, which seem to be a not entirely unsuccessful attempt at combining and harmonizing the different views. This chapter has a map, by the author, which should be studied with Alma 22:27-34 as a guide.

There is a chapter in which the startling theory is advanced, that the name "America" is a Book of Mormon name, and not one coined in honor of Vespucci, as Waldseemuller suggested. The arguments on both sides are given.

The Introduction closes with a chapter on "Some Fundamental Doctrines of the Book of Mormon," with numerous references. It is shown in this chapter that the Book of Mormon is an irrefutable witness against the particular brands of infidelity that threaten the spiritual life of our age.



SIGNS *of the* TIMES

BY J-M-SJODAHL



MIRACLES

Our Roman Catholic friends are, as is well known, willing believers in miracles. But to us their miracles, as well as their entire theology, seems to be peculiar, if viewed in the light of divine revelations. Just now Europe is agitated by such a peculiar miracle.

In the little town of Konnersreuth, on the border line between Bavaria and Bohemia in Fichtelgebirge, there is a peasant girl, whose name is Therese Neuman. Some time ago she was taken ill and became blind. Physicians gave her up, but one night Saint Theresa, one of the numerous Catholic saints, appeared to her, and in the morning she arose healed, and her sight had been restored. But something had happened to her. Every Friday, according to the reports, she experiences the sufferings of Christ on the cross. On that day she sinks into a state of semi-unconsciousness. Blood oozes out from under her eye lids and bleeding wounds appear in her hands and on her feet and side, while her countenance is, as it were, lit up by the fires of ecstasy that burn in her soul. Thousands are gathering every week from all parts of Germany, and from other countries, too, to witness this miracle.

Perhaps a few details will interest us. The pilgrims who arrive early generally find Therese at the residence of the parish priest. When she removes her gloves, the visitors see red spots in her hands. Every Thursday evening at 6 o'clock, the girl retires and what happens then during the night no outsider has seen. But at 8 o'clock the following morning, the priest accompanied by a number of clergymen, appears before the waiting throng. Presently the doors of the residence

are opened, the people enter and file past the bed upon which the girl, exceedingly pale, reposes. Blood trickles down her cheeks and the red marks in her hands are bleeding. The side and feet are under cover. At 11 o'clock all, except the clergymen, are excluded from the house, for it is then, as the priest announces, that her sufferings, in imitation of the passion of Christ, commence.

The Catholic church has had several such marvelous manifestations. In 1224, St. Francis of Assisi, according to the tale told, saw an angel, and when the vision passed, he had the miraculous marks upon his hands and feet, which afterwards were seen by many, including Pope Alexander IV. Other so-called Catholic saints with similar experiences are St. Catherine of Siena, St. Veronica Giuliani, Anna Emmerich, of Dulmen, Westphalia, and Maria von Morl, and there are others.

Some regard all such alleged miraculous occurrences as fraud, but others claim that the marks, generally known as "stigmata," may be the natural effects of mental action on the body. One noted psychologist, Dr. Bjerre, asserts that he himself in 1907 had a case of a patient apparently suffering from blisters, as if he had been burnt. They were, he claims, the effects of suggestion, and they were cured largely by the aid of suggestion. He believes the case of Konnersreuth to be similar. But even so, he says, it is an exceedingly interesting case.

Be that as it may, it certainly is no miracle such as those which the Lord promised as the results of faith. His miracles were all performed for the benefit of the children of men; he healed the sick and even, in a very few

instances, raised the dead, but he never exercised his divine power in deference to the curiosity of a gaping multitude. To me it is impossible to imagine our all-compassionate Lord and Savior keeping one of his devoted followers, a tender girl at that, on a bed of affliction week after week, for exhibition purposes. It is contrary to the essence and the spirit of the gospel. But it is by such means that the interest in the great world church is being kept up among the ignorant and superstitious.

ROME'S THIRST FOR POWER

That Rome has influence in the world, and is ever reaching out for more power and worldly honor, is evident everywhere.

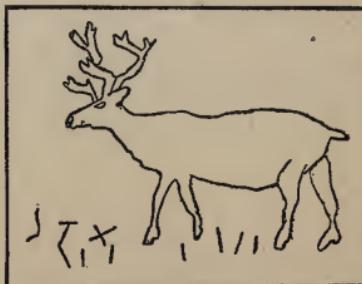
Only recently it was reported that the Vatican had approached the Italian government again on the question of restoring a portion of the papal state to the church, and with it the recognition of the pope as a worldly sovereign in that state. It was hinted that his holiness would like to have an official representative in the League of Nations, an advantageous position he might gain, if he were recognized as the political head of a state. The papal church organ, the *Osservatore Romano*, thought Mussolini would favor the plan. But a fascist bulletin, on October 20, said that any restoration, "given in the most reduced form, of the temporal power enjoyed by the Vatican before 1870," is, and should be, completely outside all discussion." If this is the view of Mussolini, the restoration of the temporal power is not yet in sight. Imagine the head of the Roman church recognized as king of the Vatican with ambassadors at every court, and a seat in the League of Nations. It would be as if we should ask for statehood for the Tabernacle block and adjacent property, with the privilege of sending two senators and a congressman to Washington to represent that block.

The Book of Mormon Confirmed

As has been referred to in a previous paper, the Book of Mormon will soon have been before the world in its American version an entire century, and the remarkable fact is that, notwithstanding all efforts at discrediting it, it stands today more firmly established as an authentic record than ever.

Frauds of alleged antique origin do not generally live long. Books, paintings, sculpture, etc., for which a high age is claimed are soon found out, if not genuine.

I have in mind a controversy that is still raging in France, and in other parts of Europe, concerning some objects unearthed at Glozel, Vichy, France. Said objects consisted of not less than a hundred clay tablets with strange letters, statues, rocks with drawings, stone axes, bone implements and fragments of skeletons. Scientists of high standing, after thorough examination, declared that the objects were at least 3,000 years old, and that ancient history would have to be rewritten on the strength of these finds. Others refused to accept that view. And so the controversy raged in the higher institutes of learning, in scientific societies, and in publications. A recent report from France, however, is to the effect that a supposedly 3,000 years old drawing of a reindeer had been shown by M. Rene Dussaud to be an exact copy of the picture of such an animal in a well



known school book, and that the bone, on which it had been reproduced, had belonged to a venerable cow not further back than three or four years ago. And thus the entire collection is already now under suspicion.

The case of the Book of Mormon is different. Time has confirmed it rather than discredited it. And I look for the day, when it will be as completely vindicated as the Bible.

I firmly believe, however, that the hardest scientific test of the Book of Mormon is yet to come, and that our young men will be called upon to bear the brunt of the attack from that direction. I have no doubt they will be equipped to do so successfully, for that Book is one of the foundation stones in the divine plan for the salvation of the world.

In closing, I would like to call attention to the splendid article in the *Deseret News* of Nov. 12, on the recent work of archaeologists of the Carnegie Institution at Chichen Itza, in Yucatan. There, as in many other places, two distinct culture periods have left evidences of their existence in the dim past. The same is true of the fields that have been explored in South America. In Mexico, remnants of four distinct cultures have been found, Egyptian and Chaldean being represented. It is thus that the Book of Mormon history is being confirmed, and every new confirmation should strengthen our faith and determination to fulfil our mission in the great work that was commenced with the coming forth of that work in our age through the instrumentality of the Prophet Joseph.



KASHMIR GOATS ON THE SLOPES OF THE HIMALAYAS, NORTH INDIA
These goats are noted for their long wool.



SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Melody well marked

ALFRED M. DURHAM

SACRAMENT GEM FOR FEBRUARY, 1928

While of these emblems we partake
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure

Postlude

Slowly

CONCERT RECITATION FOR FEBRUARY, 1928

(Fourth Article of Faith)

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

Printed "Lessons" for Every Pupil

Textbook material for every pupil is the aim which the General Board hopes will be realized through the preparation and distribution of printed "lessons" as one important phase of the new plan of Sunday School work to be inaugurated in January, 1928.

In the newly organized Sunday School departments the standard works of the Church are to be the fundamental textbooks. In most Latter-day Saint homes these books will already be found. It is hoped that as a result of the next year's emphasis upon the works they will be found and read in every home.

The Juvenile Instructor will continue to offer helpful material for teachers who are called to teach in the new Sunday School departments. This material will suggest way in which the subject matter of each course can be most impressively developed and presented.

In addition to this each pupil will be given a printed "lesson" in which an interesting and instructive approach to the study of each lesson will be offered. Teachers will distribute these "lessons" to the pupil one week in advance.

At the time the lesson for the following Sunday is assigned the leaflet containing an introduction and approach to the lesson, and suggesting questions, problems and readings for study will be given to the pupils.

These "lessons" will be available to pupils on a yearly subscription basis. With the cooperation of all Sunday School organizations many economies in their printing and distribution can be practiced with the result that the "lessons" can be delivered at a cost of 20c per pupil per year. From 45 to 50 such "lessons" will be distributed to each subscriber in a year. At this rate a family having five members enrolled in the Sunday School classes can purchase for each member the right to receive a printed "lesson" each week for one year. This puts the cost lower than the cost of the average textbook for one person.

These printed "lessons" will be prepared for the following departments: Church History, Book of Mormon, Old Testament, Missionary and Gospel Doctrine. It is now recommended that an intensive effort be made to induce every pupil in these departments to subscribe for the "lessons" a year in advance. Fathers and Mothers will be enrolled in the Gospel Doctrine department in most cases and when they subscribe for their own "lessons" it will be an excellent time to

enter the subscriptions for their children.

Subscription order forms will be forwarded to Stake Superintendents. Subscriptions will be taken in clubs, the Sunday School Superintendent acting as agent for the members of his school, soliciting their subscriptions and forwarding the money to the Stake Superintendent, who will send it to the General Board.

The "lessons" will be mailed to the Ward Superintendents, who will distribute them to the members of his school who have subscribed.

A list of subscribers by departments must be prepared and the Superintendents should see that each person entitled to a "lesson" receives one. When subscribers are absent from Sunday School the "lesson" should be sent home to him, through a classmate, brother or sister, parent or teacher. Doing this will constitute one of the most substantial and effective means of following up absentee pupils and letting them feel the interest the Sunday School has in their regular attendance.

It is important that "lessons" be available for all pupils at the earliest possible time. The necessity of having all pupils subscribe as soon as possible should be apparent. It is hoped that an adequate subscription list can be developed by the 15th of January, 1928, to enable us to have the publication entered in the Salt Lake City Post Office as second-class matter. This will introduce an element of economy and efficiency in distribution which is highly desirable.

The appeal is now made to Ward Superintendents to undertake to induce every member of Sunday School classes in the departments which will use the printed "lessons" to become subscribers for the "lessons" at once, in order that everyone may enjoy to a maximum degree the benefits available.

Stake Superintendents will distribute the first of the series of "lessons" early in January so that everyone may see just what he is subscribing for. The closest cooperation between Ward and Stake Superintendents will produce the best results.

Revised Order of Business

It is recommended that starting January 1, Sunday Schools begin at 10:00 a. m. and that the order of business be as follows:

- 10:00 a. m.
- 1. Devotional Music (2 minutes).
- 2. Notices (Appropriate to the Sabbath day and brief)
- 3. Singing
- 4. Prayer

5. Singing
6. Addresses by boy and girl (2½ minutes each)
7. Singing (Sacramental)
8. Prelude
9. Sacramental Gem
10. Postlude
11. Administration of the Sacrament
12. Concert Recitation (See Juvenile Instructor)
13. Singing practice (15 minutes)
These exercises should not occupy more than fifty-five minutes of time.
10:55 a. m.
14. Dismissal to Departments
11:00 to 11:50 a. m.
15. Department Work
11:50 a. m.
16. Reassembly for Closing exercises
17. Comparative Report of Attendance (Abstract of Minutes)
18. Brief remarks (if desired)
19. Singing
20. Benediction

Seating and Four Part Singing

The Choristers and Organists' Committee of the General Board has the full support of the Board in its efforts to develop four-part singing in our Sunday Schools. The method of seating in the General Assembly in parts, however, is left to the judgment and discretion of the local Superintendents, but attention is directed to the article on this subject to be found in the Choristers' and Organists' Department, this issue.

Some schools have already noticed great improvement in the musical exercises of the General Assembly by following the methods suggested, and all Superintendents should read the article and decide for themselves whether or not the seating plan is practicable in their schools. If so, changes should be made at the re-organization in January.

SECRETARIES' DEPARTMENT

THE ANNUAL REPORT

"Give the world the best you have and the best will come back to you."

No secretary will regret making at this moment the resolution to put his best effort into the 1927 Annual Report. Accuracy, completeness and promptness are the three great standards to be upheld by every secretary in the report he makes. There is greater need for these standards now than ever before. The enlargement of the Sunday School next year made necessary by the plan which brings the study period for members of the Priesthood Quorums into the Sunday School will place many additional demands upon the Secretary's work. As a consequence the importance of accuracy, completeness and promptness will be emphasized. The secretary who can see ahead will see at once that it will be well for him to have his present work up-to-date and off his hands before the new work must be taken up.

If Ward Secretaries will work consistently and economically now with the determination of having their work in shape for a prompt compilation of the Annual Report, every Ward report can be in the hands of the Stake Secretary before January 1, 1928. This is no idle

boast, for we know it can be done. It has been done and it will be done again by many Secretaries who, from experience, will testify that there is no good reason why everyone cannot do it. This whole thing depends upon the Ward Secretaries.

The plan of organization which places responsibility for music and records upon one member of the Superintendency, guarantees to the Secretary such cooperation and assistance from the Superintendency as may be necessary to realize the highest ideals in the making of the Annual Report. Secretaries are advised to appeal to the Superintendency for any help they need in making the report accurate, complete and prompt.

Abstract of Minutes

The change in the Sunday School Order of Business designed to make the reading of the Abstract of Minutes more timely than heretofore through having it read for the current session, has occasioned many inquiries.

In the Juvenile Instructor of November, as well as in a letter to Stake Superintendents, the suggestion was made that the report compare the attendance this Sunday with last Sunday and with the Sunday a year ago.

It is now pointed out that the present

Abstract of Minutes form does not call for the comparison with last Sunday.

Rather than waste all the Abstract of Minutes forms now on hand, it is suggested that Secretaries insert, in the forms they have, one line to provide for the comparison of the attendance this Sunday with last Sunday. The section on the present form which calls for Parents Class Statistics may be ignored, because Parents are now to be classified as pupils since they are members of the Gospel Doctrine Department in practically every case.

With the addition of the words, "Last Sunday," under the line "punctual" in the officers and teachers section and under the line "punctual" in the pupils section, as well as in the last line of the present abstract form, the necessity of wasting present supplies of forms which may be on hand, will be removed. When the new form is prepared these changes will appear as a part of the form.

Amending the Minute Book

The following is the form of a sticker, which has been distributed to Stake Secretaries, who will provide each Ward Secretary with a supply to use in amending the statistical section of the minute book so it will conform in terminology to the names of the new Sunday School Departments:

Gospel Doctrine
 Missionary
 "C"

..... "B"
 "A"

Church History

The following instructions relating to the use of the sticker were given in the November issue of the Juvenile Instructor, Secretaries' Department:

"The section of the statistical report in the minute book in which the names of the old departments appear, can be changed and the new names of departments inserted by pasting over the old names a sticker, which has been prepared upon which the names of the new departments appear. A supply of these stickers will be sent to each Stake Secretary for distribution to Ward Secretaries. We suggest that these stickers be carefully pasted in that section of your present minute book, which will be used beginning next year. If the pasting is all done at once, no loose stickers will be left around to be lost."

It will be observed that blank spaces before the letters "C," "B" and "A" are provided. For the Sundays of the year 1928, Secretaries will write "NEW TESTAMENT" before "C," "OLD TESTAMENT" before "B," and "BOOK OF MORMON" before "A."

In 1929, the courses will be changed and different course titles will need to be written before these letters. Announcement will be made of the names of the new courses in due time before the work of 1929 must be taken up.

Library Department

General Board Committee: A. Hamer Reiser, T. Albert Hooper

Note for the Librarians Department of the Juvenile Instructor.

Since the issuing of the new Latter-day Saint Hymns there seems to have arisen a misunderstanding as to where it should be used.

This book is to be used in all of the adult congregations of the Church and is in no wise intended to supplement or displace the Deseret Sunday School Song Book. The Deseret Sunday School Song Book was designed and made especially

with the needs of the children of Sunday School age in mind and this book will be continued as the official song book of the Sunday Schools of the Church.

Librarians will please make a note of this so that when the matter comes up for discussion as to replacing books, they will not make the mistake which some few have made and order the new Latter-day Saint Hymn Book. Our Sunday School Song Book is the one for our Sunday Schools to use.

MISSION SUNDAY SCHOOLS

NEW COURSES FOR 1928

It is recommended by the General Board that in all cases where mission Sunday Schools have sufficient membership, classes be organized for each department as provided for the organized stakes of Zion. The preliminary instructions were published in the *Juvenile Instructor* for November. It will be well for mission superintendents to study these instructions carefully and arrange for class organization January 1st in order to begin the prescribed courses the week following.

In small schools where the organization of all department classes is impossible or impracticable it is recommended that three classes be conducted, viz.:

Primary Department: "Stories from the Life of Christ" (January lessons will be found in the November issue).

Book of Mormon Department: The Book of Mormon will be studied by this department (January lessons will be found in the December issue).

New Testament Department: The teachings of Christ Applied. (See foreword in the November issue, and the January lessons in December).

Note: Do not confuse the Mission Sunday Schools with the Missionary Department. The last named is a new department to be conducted in the organized stakes and designed to prepare young men and women for missions.

GERMAN-AUSTRIAN MISSION

Elder M. Elmer Christensen, Superintendent of Sunday Schools for the German-Austrian Mission, has sent us the following interesting letter:

"As a result of the wonderful development of Sunday School work in the Mission it has been found advisable to create the office of Mission Superintendent of Sunday Schools. In every part of the Mission the Schools are flourishing and making record-breaking accomplishments.

"Since taking over this work several weeks ago I have visited all the Districts

once and most of them for the second time. In the 9 Districts of the Mission we have 54 Sunday Schools with a total enrollment of 5160 members and an average attendance of 67%. A most gratifying fact is that hundreds of the children enrolled are friends and many instances could be related to show where whole families have been brought to the Church as a result of the impression made upon the children in the Sunday School. It is one of the greatest agencies we have for spreading the Gospel.

"In two of our Districts we have found it advantageous to create the office of district superintendent of Sunday Schools, which office in each case is being held by competent, local talent. In these districts, Berlin and Breslau, we have recently started holding monthly Union Meetings for the workers. They are conducted on the same plan as those at home. Intense interest is being manifest by the officers and teachers in the movement and results of the Union can already be seen. We intend instituting the plan on a smaller scale in two other districts where the branches are favorably located in the near future.

"In connection with our last series of conferences we conducted a convention session for the Sunday School workers. Departments were held for Superintendents, Secretaries, Teachers and Music. It is the first time any effort has been made to get in close touch with the workers and their problems. All efforts put forth on our part were a thousand times repaid by the spirit of appreciation manifest by the workers. Permit me to state here that we found the *Juvenile Instructor* indispensable in setting up our plans for the conventions and we extend to your our deepest appreciation for your kindness in sending it to us.

"The accompanying picture [published in *Juvenile Instructor* for September] is of the youngest Sunday School in the Mission, recently organized in the Breslau-East Branch with an enrollment of 35 members."



Choristers and Organists Department

Edward P. Kimball, Chairman; Tracy Y. Cannon, P. Melvin Petersen

Suggestions About Seating Arrangement Under the Church Sunday School Plan

The new plan of Sunday School to be introduced with the new year no doubt will offer a greater opportunity for the development of part-singing than we have had up to the present. Particularly may it be expected that the two parts, tenor and bass, will now be brought into the

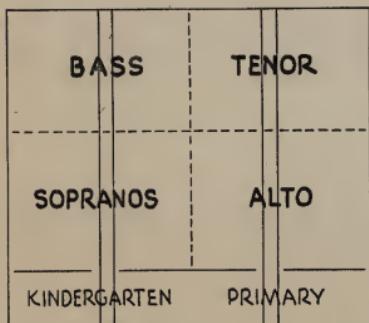
with part-singing have found that the greatest success is achieved when the school is seated in parts. Undoubtedly under the new policy there will need be some readjustment made in the seating of practically every school in the Church. This being the case, and while such adjustment is being planned and undertaken, it is recommended that the problem of part-singing be kept in mind, and that any new plan include the seating of the school as advantageously for part-singing as possible. It would be unfortunate if it were found later that such a change were desirable and the school had to be disturbed again to improve this part of our work, when the re-arrangement could have been effected earlier. Therefore, it is urged that consideration be given it now at the beginning.

However, let it be distinctly understood that no definite seating place has been adopted by the General Board, that matter being left to the good judgment of the ward superintendents.

To aid superintendents and choristers in visualizing a school seated with particular attention to part-singing there are offered some diagrams of suggestive seating which it is believed will, with minor changes, accommodate themselves to practically any meeting house in the Church. In arranging the seating it will be necessary to keep constantly in mind the ages



Suggestive Seating Arrangement in Halls
With One Aisle



Suggestive Seating Arrangement in Halls
With Two Aisles

schools in larger number due to the enrollment of more adults.

The stakes which have gone furthest



Suggestive Arrangement in Meeting
Houses With Trances or Wings

of pupils and the shape of the auditorium. In these diagrams it will be noted that we have held to the rule of keeping the Primary and Kindergarten departments in front, assuming that they will sing soprano most naturally. Book of

Mormon classes should, this year, be generally considered as altos. The remainder of the school will naturally sing the other parts as age and experience determine. Exceptions must be expected and should always be taken into consideration.

It is suggested that the adult members of the school be seated in such parts of the room as will require the least moving about and changing of location; this will meet any objection to making a display which many adults experience in marching.

Union Meeting Work for the Year

The class period of 45 minutes in the Union meeting will be divided into two periods, one of thirty minutes, during which time the choristers and organists will meet separately; and one of fifteen minutes, when they will meet conjointly. The course will consist of a systematic series of lessons on the specific work of each department, based upon the "Chorister's Manual" and the "Organist's Manual," one lesson for each month during the year, the material to be supplied through the Juvenile as helps and aid to the text. These lessons will be considered for the first thirty minutes by the departments separately.

In relation to this part of the course we recommend the following:

1. That all positions of chorister and organist be filled at once, if any are vacant now.
2. That prospective choristers and organists, at least one of each, be brought into the course.
3. That each person provide himself with a copy of the manual, which can be obtained at the Deseret Book Co. for 25c.
4. That attendance at Union meeting be urged.
5. That the lessons begin with the February Union meeting.
6. That the material book for the organist be purchased as a part of the library by the school. This book is "Archer's Method for the American Reed Organ," and can be had at the Deseret Book Co. for \$1.25.

For the separate departments, to be considered during the fifteen minute joint period, we propose subjects on our joint work which will be prepared as papers by our committee and published in

the Juvenile, with such helps and suggestions as will make them possible of discussion in the short period.

Our department has decided to go back to technique again. We have spent our entire effort during the last few years' preparation in accord with the preparation plan as followed by the other departments. This was made possible for us by the Uniform Fast Day Lesson; its abolition leaves us with a clear field for this other procedure. The personnel of our group changes so frequently that we feel that this work for 1928 as we have outlined it is going to be helpful and productive of more permanency in our choristers and organists, and it ought to insure a good attendance at Union meetings. There is something here for everyone. Choristers and organists are urged to obtain the "Manuals" before the February Union meeting so that the course may start off under the best assurances for success.

Union Work for January

The two departments will meet conjointly this month for the discussion of the foregoing "Suggestions about Seating under the Church Sunday School Plan." It is hoped that all superintendents will become acquainted with the contents of this article, because the responsibility of seating the school is theirs. The members of this department are asked to consider the matter only with an idea of lending to the superintendents such assistance as may lie within their power. In the matter of seating advantageously for part-singing the choristers can be of great assistance to the officers.

It is urged that the greatest care be exerted by the choristers and organists that the consideration of this important matter be done in such a way as will be of real assistance, and will preserve the spirit of cooperation which we have always tried to establish.

The diagrams should be studied and accommodated to the particular schools within the stake; in any discussion of seating it will be necessary to keep in mind the matters of discipline, separation, marching, as well as singing. If the choristers and organists will go into the discussion with care and thought they can be of help in the solution of the whole seating problem.



Kindergarten Department

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Wibeck

LESSONS FOR FEBRUARY

Ages 4, 5, 6

First Sunday, February 5, 1928

Lesson 41. The Baptism of Jesus.

Text: Matt. 3; Mark 1:1-11; John 1:6-34.

Supplementary References: "Sunday Morning in the Kindergarten," p. 131; "Jesus the Christ," pp. 121-127.

Objective: Baptism by immersion is essential to salvation.

Suggestions: Explain to the children what "baptism by immersion" means and lead them to see that it is the only right way to be baptized because it is the way Jesus taught.

Teach the children to say:

"He came down to show all people
How to help and how to love."

Song: "Baptism," Kindergarten and Primary Songs, p. 27.

Rest Exercise: Use the suggestions given in "Sunday Morning in the Kindergarten," p. 130.

Second Sunday, February 12, 1928

Lesson 42. Jesus and Nicodemus.

Text: John 3:1-13.

Supplementary References: "Sunday Morning in the Kindergarten," "Jesus the Christ," pp. 158-163.

Objective: If we want to gain salvation, we must be baptized by immersion.

Suggestions: Lead the children to see that Nicodemus proved his desire to do right, when he went to Jesus seeking a more thorough understanding of His teachings.

Stimulate the children to want to be baptized when they are eight years old, that they may look forward to it as being one of the most important and happy events of their lives.

Lead the children to see that the Holy Ghost is a spirit of comfort in time of need. It aids us in gaining knowledge, if we seek for its guidance. We receive it after baptism.

Rest Exercise: Have children suggest things to be done for father in the home, to show our love and appreciation for what he does for us.

Memory Gem: On page 130, "Sunday Morning in the Kindergarten," "Little folks, now do you know, etc."

Suggestive Song: "Baptism," Frances K. Thomasson's Song Book, page 27.

Third Sunday, February 19, 1928

The Good Shepherd.

Text: John 10:1-17.

Supplementary References: Weed's "Life of Christ," page 45; "Sunday Morning in the Kindergarten," page 42.

Objective: Jesus, the Good Shepherd, loves and cares for His sheep and it is through Him that they shall have everlasting life.

Suggestions on Preparation and Presentation: Impress upon the minds of the children the great love that the Good Shepherd had for His sheep. How He proved that love in His care and watchfulness over them. Then how the sheep were safe from harm when they stayed near Him and heeded His voice. Just so, is our Heavenly Father the Shepherd watching over us, His sheep and lambs, and we must keep His commandments if we wish to be saved.

Present each child with a cut out sheep on which is written, "The Lord is my Shepherd."

Rest Exercise: Represent the Shepherd caring for his sheep during the winter. Feed them, drive them to water, make a straw bed for them, etc.

Fourth Sunday, February 26, 1928

Lesson 43. Tim Leahy and His Dog.

Text: "Sunday Morning in the Kindergarten," Lesson 43, page 135.

Objective: Kindness to our animal friends should be a pleasure as well as a duty.

Suggestions on Preparation and Presentation: Use the suggested lesson approach in the text.

Lead the children to feel a love for their neighbor's pets as well as their own. And that the pets will love the children and not hurt them if they show their love for them and treat them kindly.

Present each child with a cut out dog on which is written "Be kind to me."

Memory Gem:

My dog is a playmate,
With shaggy coat so warm,
I like to feed and care for him,
He never does me harm.

Rest Exercise: Dramatize the children's suggestions of caring for their pets: Throw crumbs to birds, feed the cow and chickens, etc.

Primary Department

General Board Committee: *Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque*

LESSONS FOR FEBRUARY, 1928

Ages 7, 8, 9

Preview Questions for February Lessons

1. How can we cultivate faith such as was shown by Jairus when he said, "My daughter is even now dead; but come and lay thy hand upon her and she shall live"?
2. How does the act of Jesus in restoring Lazarus to life testify to his Messiahship?
3. a. What is a parable?
b. Why did Christ use them so much in His teachings? (Ref. "Jesus the Christ," Talmage, pp. 295-299.)
4. What responsibility does the lesson of "The Lost Sheep" place upon you as a teacher?
5. Read the Twenty-third Psalm. What inspiration does it give to you?
6. What seeds of truth will you sow in the lesson for the month?

First Sunday, February 5, 1928.

Lesson 17. Jesus Raises the Daughter of Jairus.

Text: Bible and Church History Stories.

References: Weed, "Life of Christ for the Young"; Talmage, "Jesus the Christ"; Farrar, "Life of Christ," Burt Edition, pp. 190-191.

Second Sunday, February 12, 1928

Lesson 18. Jesus Raises Lazarus from the Dead.

Text: Bible and Church History Stories.

References: See Lesson 17.

Third Sunday, February 19, 1928

Lesson 19. The Lost Sheep.

Text: Bible and Church History Stories.

References: See Lesson 17. French, R. C., "Parables of Our Lord," p. 373.

Fourth Sunday, February 26, 1928

Lesson 20. The Sower.

Text: Bible and Church History Stories.

References: See Lesson 17. French, R. C. "Parables of Our Lord," p. 63. Archbishop French in his great work, "Parables of Our Lord," gives a full and

clear explanation of all the parables of Christ. This book may be found in most public libraries and his exposition of the two parables of this month's lessons should be read by all teachers. It would be a very good book to add to the Sunday School Library in your ward.

The Sower

The author says, "The comparisons of the relations between the teacher and the taught to those between the sower and the soil, the truth communicated being the seed sown, rest on analogies between the worlds of nature and of spirit so true and so profound, that we must not wonder to find it of frequent recurrence; and this not merely in scripture, but in the writing of all wiser heathens who have realized at all what teaching means, and what manner of influence the spirit of one man may exercise on the spirit of his fellows. While all words, even of men, which are better than mere breath, are as seeds, able to take root in their minds and hearts who hear them, have germs in them which only unfold by degrees; how eminently must this be true of the words of God, and of these uttered by Him [Jesus]. * * Best right of all to the title of seed has that word, which exercising so partial operation on their hearts who receive it, wholly transforms and renews them. * * I cannot doubt that the Lord intended to set Himself forth as the chief sower of the seed. * * His entrance into the world was a going forth to sow; the word of the kingdom, which word He first proclaimed, was His seed; the hearts of men His soil; while others were only able to sow, because He had sown first; they did but carry on the work which He had begun."

The Lost Sheep

"In the order of things natural, a sheep which could wander away from, could also wander back to, the fold. But it is not so with a sheep of God's pasture. Such can lose, but it cannot find itself again. There is in sin a centrifugal tendency, and the wanderings of this wanderer [the sinner] could be only farther and farther away. If therefore, it shall be found at all, this can only be by its Shepherd's going to seek it; else, being once lost, it is lost forever. The incarnation

of the Son of God was a girding for such a task as this; His whole life in the days of His flesh a following of the strayed. And He was not weary with the greatness of the way; He shrank not when the thorns wounded His flesh and tore

His feet; He followed us into the deep of our misery, came under the utmost of our malediction; for He had gone forth to seek His own till He had found it."—French, "Parables of Our Lord," p. 379-380.

Church History Department

Ages 10 and 11

General Board Committee: Adam S. Bennion, Chairman; Alfred C. Rees, Vice Chairman; Josiah Burrows

LIVES OF OUR LEADERS

First Sunday, January 1, 1928

Organization of Class

Introduction to Year's Course

Suggestions to Teachers

General

Since the history of the Church is built around the prominent men and women of the Church, this year's study in this department will be devoted to a study of the lives of our leaders.

What they did had important bearing upon the progress and development of the Church—they directed the course of the Church.

But before entering upon a consideration of these chief actors in the Church drama, we are going back in history and review the acts which are a sort of prologue to the great Church play itself.

Columbus, Martin Luther, Gutenberg, the Pilgrims, George Washington, helped lay the scenes for the opening of the last dispensation.

It will prove fascinating to the boys and girls in this department to learn what these men and groups did in blazing the trail for the coming of the Gospel. It will be shown how they did much more than is generally suspected in moulding religious thought. Teachers have a rare opportunity to make this part of history have new meaning to the Latter-day Saint boys and girls. In order to illuminate these lessons, teachers will find it profitable to read the books suggested, and to store their minds with a rich fund of information on these subjects. Teachers will be able to leave the lasting impression in their classes: that the Lord has directed the course of great men and nations, and without knowing it, they have fulfilled His purposes.

These lessons, preliminary to the ones dealing strictly with the Church itself,

should be presented with that inspiring thought in mind.

Second Sunday, January 8, 1928

Lesson 1. Columbus.

To teachers: After you have read the life of Columbus, as given in any standard history, you might profitably reflect on these side-lights on the life of that great navigator:

Why the rivalry between Venice and Geneva?

What effect would the discovery of a shorter trade route have upon these two centers?

How did Columbus prepare himself to assume his big task?

Why did he leave his native city?

Why was money hard to get?

What induced Spain to help him?

What did Columbus have in mind? What interests did he have at heart?

Why do you think his historic voyage was foreordained?

How do you connect Columbus and Nephi?

What unusual difficulties lay in the way of Columbus?

What prevailing beliefs made the voyage hazardous?

What effect did the discovery of the new land have upon the feelings and aspirations of Europe?

In what way was the old world ready to move?

What did the new world offer as advantages over the old?

Why had the world been left in ignorance of the existence of this continent?

Why should the discovery be made just at the time it did happen?

What reasons have you for believing that the Lord inspired and planned the whole enterprise by Columbus?

Fortified with satisfactory answers on these points, you, as teacher, may appear before your class with a feeling of sureness. By proper questioning, you will be able to have your boys and girls get

the bigger and broader conception of the mission of Columbus. See that each member of the class is supplied with a leaflet, which should be used frequently as reference during the class period.

In preparation for the next lesson, give a few hints to the class about the religious intolerance in Europe, and the necessity for relief from this religious slavery. Some one was going to come into the world and free the people. Next Sunday's leaflet, to be distributed at the close of the class, will tell the story.

Third Sunday, January 15, 1928

Lesson 2. Martin Luther.

Suggestions to Teachers

By questions, find out if the leaflets have been read. Let someone tell the story. Ask others to give additional information. Continue with questions until all the facts are brought out. See if they discover in Luther an instrument in the hands of the Lord to prepare the world for a big event to follow. Do they see any connection between Luther and Columbus? Why would a new world help Luther's cause? Why would people have to break away from ignorance in order later to receive the Gospel? Let them see the connection between Luther's work and the discovery of the art of printing. Get all these things clearly related in their minds. Then let the class ask questions to be answered by the others.

Conclude the lesson by pointing out the only refuge people had from the religious turmoil—thus leading up to the story of the Pilgrims.

At this point distribute next Sunday's leaflets, asking each member of the class to come prepared to give the whole story orally.

Fourth Sunday, January 22, 1928

Lesson 3. The Pilgrims.

To Teachers: Have someone tell the story of Columbus—then let another relate about Luther. Then have the story of the Pilgrims told. You, as teacher, by previous reading of English history,

should be able to enrich the story with material on the social and religious conditions in England at that time.

See that they understand why the men and women who did not follow the state church, were obliged to go elsewhere.

Why did they select Holland? Why did they not remain there? Why did the Lord want that kind of people to come to the new land and settle it? Why not men who wanted riches? Do you think you can make that point clear to them? Then again, why should the Anglo-Saxon people be the ones selected to settle here?

In all these things show how every detail was thought out by the Lord in laying the foundation of His Church.

Before distributing the leaflets for next Sunday, mention a few events which led up to the establishment of our government.

How would it be to ask the class to bring pictures of Washington with them next Sunday? They could all be attractively arrayed around the room, during the class recitation.

Fifth Sunday, January 29, 1928

Lesson 4. Washington.

To teachers: In your reading on this subject, before next Sunday, get the picture of early American history in mind—try to arrange the events in their sequence, and their bearing upon each other.

Why was the French and Indian war necessary? Why should the English people be left supreme in this new land? Why should political freedom be established before the Lord began His Church? Why wasn't the Church begun before the Revolutionary War, and before the Constitution?

Answer these questions to your satisfaction before you attempt to teach the lesson. On the day of the class recitation, let the members tell of Washington's deeds, and how he helped make us free. Refer to the Constitution. Read that part which refers to religious freedom.

In conclusion, go hurriedly back over the four lesson, connecting up Columbus, Luther, the Pilgrims and Washington with the work of preparation for the coming of the marvelous work and a wonder.

"Very old people live principally in their memories. You who are still young are creating now the memories for old age."

Book of Mormon Department

Ages 12, 13, 14

LESSONS FOR JANUARY

First Sunday, January 1, 1928

Organization of Class

Introduction

It is the aim of the year's work to have all the students read selections which will cover a considerable portion of the Book of Mormon, and through reading learn to love the characters whose lives illumine its pages.

In order to make such readings easier and more effective, it is planned to distribute to the students each Sunday morning a small folder containing in half a dozen pages an abridged text of the chapters to be covered by the next Sunday's lesson.

On the last page of each folder a number of thought problems will be submitted to the student, which tie up with the "objective" of the lesson.

It is recommended that the teacher encourage the students to follow a method for studying the lessons that will insure long retention. A class which has but one lesson assignment a week is ideal for such technique—which consists in reading the lesson a number of times spaced over a number of days. If the lesson is read soon after the child reaches home from Sunday School, while the enthusiasm of the teacher for getting the children to read it is still fresh in mind, and if this first reading is followed by a second, with third and fourth silent readings on Wednesday and Friday afternoons after school is out, the memory of the lesson will be comparatively permanent, the incidents will sink deep and be subject to recall for months, perhaps years. All four readings together will take probably less than an hour and fifteen minutes.

The participation of the home in this gospel study is invaluable. Stories and incidents called to mind by the parents on a home evening through the reading of the story or the thought questions are particularly impressive to the children and furnish them with illustrations and applications to mention in the Sunday School class. Daily life must participate in the Sunday School lesson if the lesson ideas are to find frequent application in daily life.

Second Sunday, January 8, 1928

Lesson 1. Lehi's Vision of the Fate of Jerusalem and His Call to Leave His Home.

Text: I Nephi, Chapters 1 and 2.

Objective: To teach that God selects as leaders those who are concerned in the welfare of their fellow-men.

Suggestions on Preparation and Presentation: (1) Distribute the lesson leaflets the preceding Sunday, spending a few moments to impress the children with the interest and significance of the book. Parley P. Pratt writes as follows of his first reading of the Book of Mormon. Perhaps you would like to read this to the children:

"For the first time my eyes beheld the Book of Mormon—that book of books—that record which reveals the antiquities of the 'new world' back to the remotest ages, and which unfolds the destinies of its people and the world for all ages to come; that book which contains the fulness of the Gospel of a crucified and risen Redeemer; that book which reveals a lost remnant of Joseph, and was the means in the hands of God of directing the entire course of my future life.

"I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when night came, for I preferred reading to sleep.

"As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life."

(2) Special assignments for two pupils to read in the Book of Mormon the Testimony of the Three Witnesses and the Testimony of the Eight Witnesses.

(3) Through telephone call or postal card in the middle of the week, remind those who have special assignments of their responsibility to report to the class. Such a courtesy is extended to special speakers generally in assemblies of older people.

(4) The reports on the Testimony of

the Witnesses to the Book of Mormon will make an excellent point of contact for this lesson.

Never fail to call for the special assignments and a report on the general assignment. Recognition of pupil preparation is fundamental to pupil interest in the class exercises. Merit marks kept on a special roll and awarded each Sunday for reading the general assignment and giving reports, will furnish additional interest in the class work for many of the pupils.

(5) At the close of the lesson presentation, the objective, conscious in the teacher's mind throughout the class period, may be brought directly to the pupils' minds in the solution of the thought problems outlined in the bulletin.*

(6) The next step is for teacher and pupils to relate incidents that bring the lesson principle (objective) to bear in the life of today. One "application" of the objective of this lesson is to note that our leaders in the Church today are men who have been much concerned in the welfare of their fellow-men. To mention only two of them: the financial missions undertaken in times of panic and distress by President Heber J. Grant, to the great banking institutions of the East, have saved business enterprises and even industries on numerous occasions. President A. W. Ivins, though embarked as a young man upon a prominent and successful career in Utah, responded to a call to leave Utah and go to Old Mexico, where he devoted the prime years of his life to the service of the colonists. Show from the lives of others that God chooses as leaders those who are supremely concerned in the welfare of their fellow-men.

(7) Call the attention of the pupils to Nephi's application of our lesson objective in the last sentence of Chapter 1, and have the class learn to repeat this quotation in concert.

Third Sunday, January 15, 1928

Lesson 2. The Brass Plates of Laban.

Text: I Nephi, Chapters 3, 4, 5.

*Note that Lehi was praying, not for himself, but "in behalf of his people," when his remarkable vision was granted him. Note also that Nephi was praying for his brothers when the Lord made the great promises to him that he should become a leader. It was the group or community interest in both men that fitted them to be leaders and the founders of a great branch of Israel.

Objective: "To teach that the Lord opens the final way for His children to keep His commandments."

Suggestions on Preparation and Presentation of the Lesson: (1) Distribute the lesson leaflets and ask all pupils to read the text a number of times spaced over a number of days. Call attention to the scheme of four readings outlined on the last page of the lesson bulletin with squares for checking the reading that is done. Stimulate the students to take pride in preserving a perfect record on every lesson leaflet.

(2) As special assignments, have three pupils prepare oral readings covering the dramatic incidents of the three attempts to get the plates. The first may include the material from the beginning of Chapter 3 and end with the clause, "my brethren were about to return unto my father in the wilderness," which may be repeated at the opening of the second reading. The teacher may indicate to each reader, especially the third, how omissions may be made to increase the dramatic effect and shorten the selection for oral reading.

(3) The oral reading assignments will be worth some little attention from the teacher during the week. Word to the parents will increase the probability of a satisfactory response, and if a good dramatic reader is available in the ward, she may be delighted to help the three children prepare these readings to the point that they will be a class event long to be remembered and excelling in interest many a selection recited only for entertainment.

(4) The oral readings will make an excellent point of contact to begin the class period. Do not forget to call for a report on the general assignment. Besides the encouragement to the students that this offers, it will afford the teacher a guide as to how the remainder of the lesson material needs to be presented.

(5) At the close of the lesson presentation, lead the class to direct consciousness of the objective through the solution of the thought problems given in the bulletin. The following short discussion may also prove helpful:

The first attempt to obtain the plates failed when Laman assumed that because the Lord had commanded they should be obtained, it would be easy to obtain them. Laman's attempt, however, was not to his discredit; it was his giving up after the attempt that showed his wrong attitude.

The second attempt was also a failure, but again it was no discredit to the young men. Like the first attempt, it rested

upon a natural error, which indeed was necessary (as many of our errors are) to clear the way for the final solution of the problem. Laban was obdurate. He had probably been told of the commandment of the Lord by Laban, but until he had had another chance, and indeed, until he had committed a high crime and made an attempt upon their lives, it is hardly possible that Nephi could have been persuaded that it was the will of God that Laban should be killed in order to obtain the plates. In fact, possibly it was not—until after Laban had had the opportunity to part with the plates for riches, for which the Lord knew he was greedy.

After the second attempt it would have been evident that Laban would have had Lehi and his family pursued in any case that the plates were gotten by any other means than by his death.

The strength of the story of the plates of Laban lies in the persistent, steadfast attitude of Nephi in maintaining that the Lord, when He gives a commandment, will provide a way, though the resourcefulness of man may not find it until after even many attempts have been made to fulfil it.

(6) Now the teacher and students should endeavor to think of many examples of how the lesson principle may be applied. The stories from the lives of President Joseph F. Smith and Apostle Orson Hyde are suggested. These servants of the Lord went to Hawaii and the Holy Land respectively, without means to pay for their travel, and pursued their way like Nephi to the fulfilment of the full goal of their labors, though others stopped before the Lord opened up the final way to the accomplishment of His commands.

(7) Have the class learn to repeat in concert the verse which begins, "I said unto my father, 'I will go and do the things which the Lord hath commanded'."

Fourth Sunday, January 22, 1928

Lesson 3. Ishmael and His Family—Lehi's Dream.

Text: I Nephi, Chapters 7 and 8.

Objective: (1) To teach that righteousness comes from dedication to God's service and not from spiritual manifestations alone.

Suggestions on Preparation and Presentation: (1) Distribute the leaflets and ask that all pupils do the spaced reading outlined.

(2) Special assignments of one pupil to

tell the first story as briefly as possible (in three minutes) and another to tell the second; two others to read to the class the passages they like best.

(3) The pupils who have the story assignments should receive the offer of some help during the week. A mental outline of the stories in the briefest possible terms is the principal preparation for retelling them. Ability to give quick, accurate sketch of a story is a rare accomplishment.

(4) The retold stories for point of contact.

(5) The thought problem solutions will lead to a definition of the objective.

(6) Stories and incidents from teacher and pupils showing application of the objective.

The life of Sidney Rigdon may be cited. He received many spiritual manifestations in company with the Prophet Joseph Smith, but when he rested for a short time from his activities in serving the Saints, he retrograded, lost his place and finally his membership in the Church.

(7) The class could learn in concert the verse, "How is it that ye have forgotten that ye have seen an angel of the Lord?"

(8) Develop as objective for the second chapter of the lesson the thought that eternal life can be gained by overcoming temptation.

The two special assignments will probably bring out passages relating to those who tasted of the fruit of the tree but were ashamed when pointed at by those in the spacious building. By questions bring out the meaning of the symbolic vision.

Fifth Sunday, January 29, 1928

Lesson 4. Lehi's Prophecy—Nephi's Vision.

Text: I Nephi, Chapters 10 and 11.

Objective: To develop within the student the thought: "He that diligently seeketh shall find, and the mysteries of God shall be unfolded unto him by the power of the Holy Ghost, as well in these times as in times of old."—Nephi.

Suggestions on Preparation and Presentation: Apply the plan of other lessons for this month.

Special assignments for oral readings:

(1) The Spirit of the Lord, and the Tree of Life. (2) The Lamb of God. (3) The Spacious Building. Assistance from the teacher in selecting the passages will be helpful in keeping the readings from covering some of the same verses.

Old Testament Department

Ages 15, 16, 17

General Board Committee: *Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin, James L. Barker*

OLD TESTAMENT HISTORY

The lesson topics for the first eight lessons are as follows:

1. "We believe in God the Eternal Father."
2. The Geographical background of the Old Testament.
3. The Historical background of the Old Testament.
4. The Old Testament, what it is and how we got it.
5. Why we should study the Old Testament.
6. "We believe the Bible to be the word of God," etc.
7. The story of the creation of the earth.
8. The coming of man.

LESSONS FOR JANUARY

First Sunday, January 1, 1928

Instructions Following Reorganization

Explain course to students, making clear that you are going to show in this course how the life of the world is all one and how God has been the same in all ages in His treatment of His people.

Point out that we are going to show that the principles, ordinances and gospel institutions have been the same no matter in what age revealed.

Explain that the Old Testament is to be the text book and that with the aid of the leaflets or suggestions to students we hope to get them to realize what the book is, inspire them to read it and to build up a habit of home preparation.

Second Sunday, January 8, 1928

Lesson 1. "We believe in God the Eternal Father."

In order to teach this lesson, have in mind the objective of the work for the year as set out in the November Juvenile for this year; get and study the leaflet provided for the students, as you will for all succeeding lessons, and where possible get and read the small book entitled "The Lost Word," by Van Dyke, which may be obtained from the Deseret Book Store. Whether you are able to get it for this lesson or not, all Stake Board Workers and teachers should get it and from a study of it catch the spirit and inspiration that it gives by its dramatic picture of the place that God should have in the lives of men.

Establish clearly the function of the Old Testament in accomplishing the objective of the course. Remember as Geikie says (1 Vol. 11):

"The world may have inherited no advances in political science from the Hebrew, no great epic, no school of architecture, no high lessons of philosophy, no wide extension of human thought or knowledge in any secular direction; but he has given it its religion. To other races we owe the splendid inheritance of modern civilization and secular culture, but the religious education of mankind has been the gift of the Jew alone."

Third Sunday, January 15, 1928

Lesson 2. The Geographical Background of the Old Testament.

Reading reference: Sections dealing with "Hebrews" or "Palestine" in any good Ancient History text, or in an Encyclopedia.

Much good can come to the class by use of a map during this lesson. Any map, either ancient or modern, will do, although a modern one where students may use the information they have of present day geography to build upon, will probably be the more profitable. This study of the Old Testament should in every way possible be brought into the present. Build upon the knowledge your pupils already have as a result of the day school studies. Old Testament History is not a history which can be separated from the history of the ancient world. It is a part of it and from the standpoint of religion, a vitally important part. But it is not the history of the ancient world. A truer appreciation of the ancient world and of the Old Testament will come, if the insignificance of the land of Palestine is stressed, rather than its importance emphasized. Most of the Old Testament story occurs in a land no larger than one of our smaller states, yet in the variety of geographical differences, it is one of the most remarkable lands in the world. Small as the Old Testament land is, it is just as poor, comparatively speaking, as it is small; yet, in contacts with great civilizations, cultures, and nations, it is rich in opportunity. By the time of Solomon, this opportunity had been developed to such an extent that Jerusalem was one of the richest trading

centers of the world. Palestine was thus on one of the world's great highways, and her inhabitants had learned the art of trade and exchange. The descendants of these inhabitants have never lost the art of trade. Palestine was so much a highway that the Hebrews never in reality had a national home. They early learned to trade and profitably live with foreigners. They are doing that in the wide world today just as they did in their narrow world anciently. Thus the Hebrew traditions, religion and nationality, have persisted without the support of territory and government.

Bring your lesson right up to the present by showing that Palestine during the late war was as much of an objective of the great nations of the world as it was of the ancient nations. Explain the Palestine Mandate and the present form of government in Palestine, under international control through the Mandate Commission of the League of Nations.

Fourth Sunday, January 22, 1928

Lesson 3. The Historical Background of the Old Testament.

Reading reference: Sections dealing with "Hebrews" or "Palestine" in any good Ancient History text or in an Encyclopedia.

The general objective in this lesson is to get the members of the class properly interested in the study of the Old Testament. This can best be accomplished, we think, by immediately putting the study of the Old Testament on the same plane as a course in Ancient History would be in the student's day school. As we suggested in the last lesson, build upon the knowledge the students have gained in their other studies and bring these studies into the life of your class. We have used the word "orient" in the lesson for your students. To orient oneself simply means to keep oneself in such a position that one always knows correct directions. Therefore courses in orientation are always taught to army officers. The soldier who can not keep his directions becomes lost. The student in history who can not orient himself also becomes lost. Latter-day Saints believe that this earth was created and peopled in accordance with the plan that the earth will ultimately fulfil the purpose of its creation. Bring out the apparent lessons of a Divine purpose in the history of the children of Israel. Emphasize the wise selection of a land like Palestine, a great highway between nations, as a place for revelations which ultimately were meant for the whole

world to come. The Old Testament may be described as a history of God's revelations to the Hebrews. Show your students how those revelations have been carried to the far corners of the globe. Show also how Palestine today is, as a result of this revelation, one of the world's great centers; how the whole world is sponsor for it; How Jerusalem is a sacred spot to all Christians, Mohammedans, and Jews.

Fifth Sunday, January 29, 1928

Lesson 4. What is the Old Testament?

The objective of this lesson is to give the students an understanding of how the books of the Old Testament were made up, brought together as a complete compilation and finally published as part of the Bible.

If possible, study for this lesson one or more of the following:
Who Wrote the Bible—Gladden.
Teachers Course of Study, 1920.
How We Got Our Bible—Smythe.
Bible Dictionary—Smith.

In your preparation also consider the students' leaflet.

In your lesson presentation have the students differentiate between the way in which the Old Testament was built up and the way in which the Book of Mormon was brought forth and translated.

Under the grouping made by Gladden as mentioned in the leaflet, the books coming under each grouping, are:

First: The first five books of the Old Testament.

Second: The earlier prophets, Joshua, Judges, Samuel, Kings; the later prophets, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

Third: The writings: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and Chronicles.

Discuss with the students the number of books not made a part of the Old Testament.

In closing be sure and make the point that as Gladden observes, "Perhaps, after all, the one fact of history is God's work in it; in which case the scientific histories, with all their learning, with all their toil, will look rather small by the side of these imperfect compositions which at least saw vividly and recognized faithfully the one fact," that God is God.

New Testament Department

General Board Committee: *Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

"Division C"
Ages 18, 19, 20

THE TEACHINGS OF CHRIST APPLIED

Table of Lessons for 1928

1. The Personality of Jesus Christ—His Divinity and His Humanity.
2. God, the Father—Religious and Philosophical Interpretations.
3. "The Comforter"—A Source of Spiritual Power.
4. Divinity in Humanity.
5. The Immortality of Man.
6. The Destiny of Man.
7. Salvation Through Service, Faith and Works.
8. Man as Creator.
9. How Man Acquires His Freedom.
10. Truth as Related to Human Destiny.
11. The Function of Evil.
12. Man's Debt to His Fellowmen and to God.
13. The Nature of Moral and Religious Obligation.
14. How Character Develops through Creative Activity.
15. Some Conditions of Moral Development—the Beatitudes.
16. Some Conditions of Moral Development—Consecration to the Ideals.
17. The Power of Thought.
18. The Nature of Temptation.
19. Means and Ends—The Letter and Spirit.
20. The Love of God—Its Moral Significance.
21. The Love of Neighbor—How Manifest?
22. Who is My Neighbor? Practical Applications Today.
23. Trespass and Reconciliation.
24. Forgiveness.
25. Gratitude.
26. Steadfastness of Purpose.
27. Sincerity.
28. Trustworthiness.
29. Moral Courage—As Shown by Jesus.
30. Moral Courage—As Shown and Taught by His Apostles.
31. Covetousness.
32. Hospitality and Liberality.
33. Temperance.
34. Temperance—Its Modern Applications.

35. Industry.
36. Property as Means to Spiritual Ends.
37. Marriage.
38. Chastity.
39. The Justice of God.
40. The State as an Agent of Justice.
41. The Doctrine of Non-Resistance.
42. Summary and Conclusion.

LESSONS FOR JANUARY

First Sunday, January 1, 1928

Organization and Preview of Year's Work
(See November Juvenile Instructor)

Second Sunday, January 8, 1928

Lesson 1. The Personality of Jesus Christ, His Divinity and His Humanity.

Text: The Teachings of Christ Applied, Lesson 1

Objective: To lead the students to see how Jesus, by His Divinity manifest through humanity, became the Savior and spiritual leader of mankind.

Supplementary Materials: Talmage, J. E.—Jesus the Christ; Talmage, J. E.—The Articles of Faith; Kent, C. F.—The Life and Teachings of Jesus; Bennion, Milton—Moral Teachings of the New Testament—Introduction and Appendix A.

Suggestions on Preparation and Presentation: The teacher should read carefully all of the New Testament references, both basal and supplementary given in the leaflet for this lesson, and should encourage the class members to do likewise. For the theological phases of the subject, Talmage's books, or other available Church publications may be used; for the historical and critical phases, read Kent's book; and for the distinctly moral phases, Bennion's. Suggested readings in the lesson outlines in the hands of class members are restricted to the New Testament, with occasional references to the Old Testament. This is done to encourage first hand acquaintance with the Bible. The more advanced and ambitious students may, in addition, be willing to study some of the references given for teachers. They should be encouraged to do so, and should be given the necessary assignments and references.

Students should be encouraged to ask questions, not, however, for the sake of argument or mere entertainment. Questions should be thoughtful and prompted by a sincere desire to understand. They should be answered in the same spirit. In general, emphasis should be upon the practical significance of the lessons for the moral and spiritual life of the individual and the community.

Whenever possible the class work should be conducted as a group discussion conference under the leadership of the teacher. The more prominent part taken by the class members in this conference the better, so long as the discussion is leading toward the objectives of the lesson. The teacher should be master of the subject and the situation. This will insure sufficient teaching skill and diplomacy to keep the discussion within proper bounds without offense to any of the participants. These suggestions may be applied to all lessons of this course.

For this particular lesson (No. 1), the teacher should prepare in advance two lists of points in the life and character of Jesus; the one, representing His divinity; the other, His humanity. Such lists will be very helpful in guiding the discussion. Any important point not covered by the students' questions, answers, or other contributions, may be included in the teacher's questions or supplementary remarks.

Emphasis may well be given to the problems and applications in the lessons in the hands of class members.

Third Sunday, January 15, 1928

Lesson 2. God, the Father, Religious and Philosophical Interpretations.

Text: The Teachings of Christ Applied, Lesson II.

Objective: To lead students to know and to appreciate some of the important moral and religious obligations that logically follow from acceptance of the Fatherhood of God.

Supplementary Materials: Same as in Lesson 1, and Bennion, Milton—*Moral Teachings of the New Testament*, Chapter V.

Suggestions on Preparation and Presentation: Emphasis should be placed upon the fact that God, the Father, is a person and that in His personality is realized our highest moral and religious ideals. He is a God of truth and justice as well as a God of love and mercy. Love of God is, therefore, meaningless if it does not include the qualities of char-

acter we attribute to Him. Likewise, the Fatherhood of God implies the brotherhood of man. Consider what this means for human relations in community, national, and international life.

Fourth Sunday, January 22, 1928

Lesson 3. "The Comforter"—a Source of Spiritual Power.

Text: The Teachings of Christ Applied, Lesson III.

Objective: To teach the office of the Holy Ghost as a moral and religious guide in daily life and what the gift of the Holy Ghost should mean for the spiritual life of the individual.

Supplementary Materials: Same as lesson 2.

Suggestions on Preparation and Presentation. List from your scriptural readings, and any other sources available, the chief benefits that have come to individuals and to communities through the influence of the Holy Ghost. Consider in each case the conditions upon which this influence was made available and the benefits received. Use this information as a guide in asking questions, or otherwise stimulating discussion, and in supplementing points brought out by students. The teacher should not only control the discussion so as to realize the objective of the lesson, but should also take part as one of the group.

Fifth Sunday, January 29, 1928

Lesson 4. Divinity in Humanity.

Text: The Teachings of Christ Applied, Lesson IV.

Objective: To impress youth with his own spiritual dignity and the moral and religious obligations that follow therefrom.

Supplementary Materials: Same as lesson 2.

Suggestions on Preparation and Presentation: Here, as in the foregoing lessons, the relation between religious faith and natural science is almost sure to arise. The teacher should be fortified to meet this problem. This calls for knowledge of the general presuppositions and methods of natural science in addition to knowledge of theology—literally, the science of God. It should be noted that natural science explains experience by reference to assumptions that are probably true and are held to be so until some other assumption serves better as a means of explanation. This has been repeatedly illustrated in the history of natural science.

We have no quarrel with this method;

it serves a useful purpose. The difficulty arises when the assumptions of physics, or some other physical science are made to apply to mind, morals and the spiritual life in general, all involving problems quite remote from those of physics. Ethics and religion have as much right to construct their own presuppositions as has the science of physics. This, of course, will be admitted by many physicists, including some of the most eminent. When science deals with the moral life it should seek rational explanations of this life as experienced, rather than to explain it away

as incompatible with the presuppositions of physics or some other science. Is the philosophy of Kent to be explained by reference to the physical energy contained in the bread and cheese he ate, transformed by chemical activities that produced a series of German sentences? Or is it more sensible to explain the production of this philosophy by reference to a creative, rational mind, influenced by other similar minds, historical and contemporary? This is not to imply that the bread and cheese had nothing to do with the matter.

Missionary Department

General Board Committee: Albert E. Bowen, Chairman; Henry H. Rolapp

LESSONS FOR JANUARY

Note: This department is intended for prospective missionaries, open to students 21 years of age and others as soon as called to missionary service.

First Sunday, January 1, 1928

Organization of class and Preview of Year's Work.

(See Juvenile Instructor for November, pp. 623, 637)

Second Sunday, January 8, 1928

Lesson 1. The Missions of the Church—Their Geographical Location.

Objective: To show that God designs salvation through the Gospel for all men.

Supplementary References: Church Chronology—Jensen; Biographical Cyclopedia—Jensen; History of the Church.

Suggestions on Preparation and Presentation: The "Bulletin" for this lesson (as well as all others) should be given out a week in advance of the Sunday upon which it is to be treated in class. Review it briefly at the time of distribution, making definite assignment for preparation and trying to arouse an interest that will induce the preparation of the assignment. Study with the class the opening quotation. At the outset seek to impress them with a sense of the majesty of the work they are entering upon, and to inspire faith and confidence in the promises given. This revelation you will recur to again and again in the course of this series of lessons. By use of the map the historic data may be made live and fascinating. Try to inspire every prospective missionary with a need for knowing and a desire to know something of what

the Church has done in the way of observing the Divine Command. The present must always rest on the foundations of the past. No people can afford to forget its past; the hope and promise and inspiration of the future spring out of the past. It is believed that the questions suggested in the "Bulletin" will be sufficient to indicate to the teacher the line of inquiry which should be followed.

Third Sunday, January 15, 1928

Lesson 2. The Messanic World and the Modern World.

Objective: To contrast the magnitude of the missionary service enjoined in this day with that enjoined upon the immediate disciples of Jesus.

Supplementary References: Same as Lesson 1.

Suggestions on Preparation and Presentation: Let a comparison be made between the quotation which introduces bulletin 2 with that which introduces bulletin 1. Find their similarities. Note the dignity and majesty of the language. Induce a response in the class members to the high plane of the quotations. Get the grandeur of the call into their consciousness. Compare the people the ancient day missionary went out to meet with those to be encountered by the modern or latter-day missionary. The former day missionary went into a world that had never heard of the Christ. Today missionaries go largely among people who have been professing Him for 1900 years. What is the difference? What account should be taken of it? What is the atti-

tude of the present day world toward Jesus?

Fourth Sunday, January 22, 1928

Lesson 3. The Founding of Latter-day Saint Missions.

Objective: To give the missionary some background of knowledge concerning the work he is entering upon.

Supplementary References: Same as Lesson 1, and also the biographies of early leaders—Heber C. Kimball, John Taylor, Wilford Woodruff, Parley P. Pratt, Geo. Q. Cannon.

Suggestions on Preparation and Presentation: Lead the class into a heart-to-heart conversation with you about the relative values of eternal things and ephemeral things. Cite the influence on the world of great exemplars and teachers—Jesus, His disciples, Luther, Washington, Lincoln, our own Church leaders.

Questions

1. What are men remembered for, their spiritual and intellectual contributions to the world, or their material contributions?

2. What were the motives which in-

duced the early Church members to proselyte so widely in the days of their poverty?

3. What value do you consider there is in a study of the history of Latter-day Saint Missions?

Fifth Sunday, January 29, 1928

Lesson 4. Founding of Latter-day Saint Missions (Continued).

Objective: Same as Lesson 3.

Supplementary References: Same as Lesson 3.

Suggestions on Preparation and Presentation: Show that so long as hardships encountered by early missionaries were purely personal to themselves, such as rigors of weather, poverty, indifference or ridicule or opposition of men, they persevered. But that they yield to the law of the land where they chanced to be. Encourage class members to a free expression of the influence upon them of the events narrated in the lessons concerning the establishment of the missions. Get their opinion of the value of Church history.

Answer the questions in Bulletin No. 4



L. D. S. SUNDAY SCHOOL, WELLSVILLE SECOND WARD, HYRUM STAKE

Evan N. Bankhead, Superintendent; Oliver S. Bailey, First Assistant; Edward P. Stuart, Second Assistant.

Gospel Doctrine Department

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

General Subject: Divine Authority.

(See *Juvenile Instructor* for November, pp. 624, 627, for suggestions as to membership.)

LESSONS FOR JANUARY, 1928

First Sunday, January 1, 1928

This session should be devoted to a careful organization of the class or classes and a preview of the year's work.

Second Sunday, January 8, 1928

Lesson 1. Authority—a Universal Principle.

Objective: To show that throughout the Universe and all nature, law and order prevail because of the infinite Authority of God.

Supplementary References: The story of Creation as told in the Bible, Book of Moses and the Book of Abraham, and other Scripture dealing with the Authority of our Eternal Father. Any good text book on astronomy such as "Other Worlds Than Ours," any text book on physics. Section 88 of the Doctrine and Covenants. Job, chapters 38-41. John 1:1-6. Joseph Smith as Scientist, by Elder John A. Widtsoe contains helpful material.

Suggestions on Preparation and Presentation: The lesson should be presented from the scientific knowledge regarding law and the controlling forces in nature as well as from the revelations to the Prophets. It is well to point out in the revelations to Joseph Smith the Prophet, information on this subject antedated the findings of Science.

Discuss Authority as an eternal principle and explain what is meant by "Light and Truth"; or the Light or Christ as expressed in sections 84 and 88 of the Doctrine and Covenants.

Third Sunday, January 15, 1928

Lesson 2. Authority In Organized Society.

Objective: To show that no nation or people can long survive without law and the enforcement of it. That peoples for

their own protection are subject to authority administered by the government whether it be a monarchy, a republic, or theocracy.

Supplementary References: Matthew 22:21. Peter 2:13-17. Doctrine and Covenants 58:20-22; 101:77:6, and section 134. *The Government of God*, by President John Taylor. *The Kingdom of God*, by Orson Pratt. *Voice of Warning* by Parley P. Pratt. Any good textbook on social science.

Suggestions on Preparation and Presentation: The lesson should be presented with the view of presenting to the class the need of law, and authority to enforce the law among the nations. Even in the Kingdom of God law and order prevail, and all things are done according to the law the Lord has established. Law is a basic principle of organized society, whether in heaven or on earth.

Questions

1. Why would government fail without recognized authority?

2. Does the Lord direct and overrule in the nations on the earth, even where they do not acknowledge Him? Give examples.

Note: Show that government when first given to man was under the direction of God; but as time went on and men forgot their Maker they turned away from Him and His authority and set up governments of their own. This condition is permitted but will be changed when He comes whose right it is to reign and rule.

Fourth Sunday, January 22, 1928

Lesson 3. Divine Authority—the Holy Priesthood.

Objective: To show that it is by authority of the Priesthood that our Eternal Father and His Son Jesus Christ, organize and control all things in the Universe; and that this Priesthood is eternal, "without beginning of days or end of years." Also to point out the requirements made of those who have this power delegated to them on the earth.

Supplementary References: Exodus 28:1; Numbers 27:18-23; Deut. 34:9; Matt.

10:1-4; Doc. and Cov. 20:38-60; 84:6-42; 107 section; Alma, chapter 13; Abraham 6:7.

Suggestions on Preparation and Presentation: Show that authority is of two kinds—natural and delegated. Consult your dictionary. We have authorities on law, chemistry, government, Bible history, etc. Such authority speaks only as an individual unless others empower him to speak and act for them, then he also has delegated authority. Ideally, to an authority on practical government is delegated the reigns of government. Divine Authority emanates from God, in whom is centered the fulness of perfection and power; who is "omnipotent, omnipresent by his power, and omniscient."

Questions

1. Define the term "Holy Priesthood."
2. What is natural authority and how is it gained?
3. What is delegated authority?

Fifth Sunday, January 29, 1928

Lesson 4. Divine Authority—Church Organization and Common Consent.

Objective: To show that the Lord has given to all things their agency to act for themselves. To show that man as a member of the Church of Jesus Christ has a right to express himself in relation to

his presiding officers that there may be perfect agreement between the presiding authority, or governing power, and the governed.

Supplementary References: Gen. 2:16-17; 4:7. Deut. 11:26-28; 28:1-15; 30:15-19. Joshua 24:14-15. 1 Kings 18:21. Jer. 8:3. Matt. 5:19-20. 2 Nephi 2:11-16. Alma 29:4-5. Doc. and Cov. 20:61-65; 26:2; 28:13; 29:36; 124:123-144. Moses 4:1-4. Abraham 3:24-26.

Suggestions on Preparation and Presentation: Show that good and evil have come before all men that they might gain experience and be able to act for themselves; that the Gospel is based on the plan of merit, or reward for personal action; that there could be no exaltation without the free will to choose good and reject evil. To show also that free agency or common consent, does not give the individual the right to reject the commandments of God, but the privilege. All men will be judged according to their works.

Explain Church Organization and show what the true Church of Jesus Christ is composed of as essential to its existence.

Questions

1. Explain how the various officers in the Church, and the Church organization developed as the Church increased in numbers.

2. Why is it impossible for the Church of Christ to exist without Priesthood?



This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

NOTES ON RELIGIOUS EDUCATION

The following summaries of articles in various magazines are here published because of their value to Religion Class workers, who are requested to study them and apply the suggested underlying principles in their teaching:

American Magazine, Nov., 1927. "Behind Nearly Every Lie There Lies a Fear," by Angelo Patri. "The half-way stage of growth or adolescence is the most difficult of all for children and parents. Almost anything may happen. One or two principles of training stand out here. The child has no power to step

from the physical to the spiritual self. The helpful adult lays the bridge and points the way. To my mind, the Ten Commandments and their background are the way. Gently, if you can, sternly if you must, hold them fast to that elementary code. * * It is the adolescent children, so full of eager altruistic strivings, caught in the struggle for spiritual growth, that make the errors of judgment." Mr. Patri refers, in this article, to a number of interesting and helpful 'student problem' cases, which have come to his attention in recent years. He concludes with these words: "I hope I have made it clear that rearing a child is not the simple thing that it appears to be. It is not a matter of saying 'Do this and

do that, and all will be well.' It is the complicated struggle of a soul striving toward a height which even the best and strongest among us glimpses but dimly. A child must develop his own power through experience and suffering. You cannot give him the one and spare him the other. But what you can do is to stand tolerantly by, and with sympathy and understanding, help him in his fight against ignorance, interpreting his experiences for him in the light of our own wider and richer life. And above all, hold fast to your faith that he is here for some destined good, some high calling, and he will, in good time, justify that faith."

October 29, 1927. "The One Commodity We Need," by Roger W. Babson. Mr. Babson in a recent address to the fourteenth annual national business conference at Babson Park, Wellesley, gave an analysis of the present business situation and a forecast for next year and said that the United States has "an excess of everything except religion." He points out the many things we have and then shows wherein we need more religion.

Christian Education. October, 1927. "Religious Education in Colleges, Universities and Schools of Religion," by Professor Edward S. Boyer. This is a ninety page discussion of the aims, curricula, equipment, enrollment, etc., in twenty-one typical church colleges of the United States from the Colonial times to the present. It is pointed out that the objectives of higher education in the colonial period were religious in nature; that a transition from the religious to the secular aim took place during the national period; that the omission of religious instruction in state-controlled institutions was felt to be a great weakness. A change is taking place as is indicated by the shifting of Bible departments to include a larger field of instruction, the addition of teachers, and the general recognition by college authorities of the rightful place of religious education in the college. College authorities are encouraging the establishing of schools of religion at or in the state university or college.

Good Housekeeping, October, 1927. "Religion in Education," by Hon. James J. Davis. The author decries materialism, proclaims a religious faith in a life after death and points out that education today

is neglectful of the heart. He pleads for a conception of education that deepens the human consciousness, inspires the soul, and gives one a vision of the eternities. The following are two very significant quotations from this article: (1) "The soul of this nation will die if we do not instill in the minds and hearts of our children some proper form of moral and religious sense." (2) "Deep within himself man wants more than the approval of his fellow beings; he wants the approval of his God. Education will never be education until it supplies every being with the moral training that he needs for the one approval, the religious quickening that he needs for the other."

Ladies' Home Journal, November, 1927. "A Pilgrimage to Palestine," by Harry Emerson Fosdick. This, the tenth article of this series, is a stimulating article taking one through a description of the places made famous by important events of the ministry of Jesus (as they now are), back to those events themselves. Brief bits of history are also given as a background.

November, 1927. "Sidelights on Teaching Personality," by E. E. Dodd. In this article Mr. Dodd advocates the direct teaching of personality habits and improvements. The secret of being interesting is to have a wide acquaintance with current topics, a sense of humor to express the unusual, and a cultivated easy expression through practice and wide contact with people. (It reminds one of the opportunities of a missionary who rather unconsciously develops these habits.) Mr. Dodd believes that personal graces and substantial qualities have both fiber and finish values. Pleasure-giving and character-forming elements should be cultivated. Most people have a desire to be recognized and respected. For their development students should have intimate and daily contacts of the desirable kind. Informal and mutual conversation should be stressed. Three fields are suggested: (1) To learn to give direction and movement to a conversation. (2) To discover reasons for disagreeable voices. (3) To discover how some leaders are to give directions and have them obeyed and followed agreeably. The measure of response to one's teachings may be a test as to their success. Projects are suggested in this work to include adaptability, courtesy, ease, skill, alertness observation, initiative and resourcefulness.

"He who thinks he hath no need of Christ, hath too high thoughts of himself. He who thinks Christ cannot help him, hath too low thoughts of Christ."

Children's Section



A Glimpse of Long Ago

BOOK OF MORMON STORIES FOR THE HOME

By *Leah Brown*

CHAPTER 8—THE WICKED KING

For some time Ned and Gertrude had stood quietly by grandpa's chair, waiting anxiously for him to remember that it was story time and lay his paper aside. Finally he picked up the funny paper, and his eyes twinkled under his glasses as he said: "Well, chicks, what shall we do tonight? Shall we spend our evening with the Nebbs or go back to the Nephites?"

"Oh, the Nebbs are funny, but they are not real people," said Gertrude. "We like true stories."

"Besides, we are not through with our journey, and we could not stop right here when there is so much we want to see," put in Ned. "You said we would see more trouble tonight. Was King Zeniff disobedient this time?"

"No," said grandpa, "it was not Zeniff this time. It was his son, Noah, who was made king when his father died. Noah was not like his father; he was proud, rebellious and wicked. He released all of the priests his father had appointed, and chose others who were proud and wicked like himself. Then instead of helping his people as his father had done, he laid a heavy tax upon them. With the wealth he received he built for himself and his priests, great houses and ornamented them with gold and silver. In

his royal palace was a beautiful throne upon which the king sat. Near the temple they built a great tower. Let us climb the beautiful structure and stand upon the top. What do we see beyond the king's circle of stylish friends and great palaces?"

"If we had been on that tower," said Ned, "I imagine we would have seen many poor homes and ragged, starved, and unhappy people who had paid their money to build those things for their wicked ruler."

"No doubt we would," said grandpa. "And now let us look inside the temple. It, too, was ornamented. The seats which were set apart for the priests, were high above the others and ornamented with pure gold. Here the lazy, wicked priests sat before the audience, resting their arms upon the gold breastwork in front, while they taught the people to do wicked things."

"How different it was when Nephi taught them," said Gertrude. "Did the people believe the priests?"

"Yes," said grandpa, "the priests made them believe that God would not punish no matter what they did, so they became a fallen and a wicked people. But Heavenly Father knew what they were doing. He had been watching every wicked act and reading every rebellious thought, and it grieved Him to know that His children had forgotten Him. So He sent to them a prophet whose name was Abinadi, to tell them that if they did not repent they would be brought into bondage to their enemies. This made the king very angry. "Bring him to me and I will slay him," he cried. 'Who is he

that my people should be judged by him? Or who is the Lord that shall bring this affliction upon us?" But when he sent his priests to find Abinadi he could not be found, for God had delivered him out of their hands."

"Oh, I'm glad, glad!" exclaimed Gertrude. "Where did he go?"

"I don't know," said grandpa, "but two years later he was found again preaching to the people. Some of them bound him and carried him to the king. 'O king,' they said, 'we have brought you a man who says God will destroy thee and thy people if they do not repent. But he lies. We are not wicked, and we are so strong that we cannot come into bondage or be taken captive by our enemies. Take him, O king, and do with him as you wish.' So the king had Abinadi cast into prison. Then he and his priests counseled together to decide what they should do with him. 'Bring him and let us question him,' suggested the priests. Abinadi was again brought to the king's court. When the king heard him speak he was filled with rage. 'Away with this fellow and slay him,' he cried. When the priests came forward to take him, the prophet stood firm. 'Touch me not!' he said. 'God will smite you if you lay your hands upon me, for I have not delivered the message God sent me to deliver; and He shall not suffer that I shall be destroyed at this time. You are angry with me because I have spoken the truth, and because I have spoken the word of God you say I am mad.' As he was speaking he was filled with the Spirit of the Lord and his face shone until his enemies were afraid to touch him.

"'You see that you have not power to touch me,' continued Abinadi, 'so I will finish my message.' Then he told them of Christ who would come from heaven to redeem His people; how He would be mocked by His enemies, and after working many wonderful miracles, He would be crucified. But he told them, too, that after He

had lain in the tomb for three days He would rise again, making it possible for people to be resurrected. For a long time he talked to them, but the more he said, the more angry the king became. 'Take him away and put him to death,' cried King Noah to his priests."

"Didn't the prophet have any friends?" asked Gertrude in dismay.

"Yes," said grandpa, "Alma, one of the priests, believed what Abinadi had said and began to plead with the king to let the prophet depart in peace. This made the king so angry that he ordered his servants to slay Alma, but Alma ran and hid himself where they could not find him. The king had the prophet bound and thrust into prison. Three days later he was again brought before Noah. 'We have found that you are worthy of death,' said the king, 'and unless you will deny what you have said you shall be put to death.' 'I will not deny my words,' said Abinadi, firmly, 'for they are true.' So the king had him bound and torches put all about him. As the flames began to rise and burn him the prophet told them again that because of their wickedness, their enemies would come upon them and bring them into bondage; and their wicked king should suffer, as he was suffering, death by fire. Then Abinadi died in the flames."

"Oh, how cruel!" cried Gertrude, in dismay. "What became of Alma? I hope they didn't find him."

"We shall find him," said grandpa, "outside the city, in a place called Mormon, by a beautiful little stream of pure water which was surrounded by a thicket of small trees. Here he hid in the day time so the king's servants could not find him, and at night he went secretly among the people and taught them the words of Abinadi. Many people believed what Alma said. They loved to hear him talk and often gathered at the waters of Mormon, where they were taught and baptized by him."

One day when there was a great crowd gathered together, they were discovered by the wicked priests. When the king heard what Alma was doing he was very angry and sent an army to destroy them. But the Lord loved His people and warned them of the danger. So quickly gathering together their flocks, four hundred and fifty of them fled before the armies of the king. For eight days they traveled and the armies could not find them. Alma and his people stopped in a beautiful little valley where they were able to serve God as they knew they should.

"Oh, I'm so glad they're away from that wicked King," said Gertrude.

"Now, grandpa," said Ned, "take us back to the city and let us see what became of the king."

"We have had a long journey today," said grandpa, "so let us rest tonight with Alma and his company, and tomorrow we shall go back and see how the Lord's promise was fulfilled."

THE PROPHET

Long, long ago in ancient times,
Before Christ came to earth,
God sent His prophets forth to tell
The people of His birth;
And let them know how they should
live
So He would love and bless,
And guard them from their enemies,
And help them in distress.

But when in wicked Noah's land
Abinadi there came,
The wicked heeded not his words,
But cast him in the flames.
So God led all the righteous ones,
With Alma for their guide,
Out to the land of Helam,
To peacefully reside.

NOAH'S KINGDOM

O'er the land of Lehi-Nephi
Noah reigned with wicked pride.
Wealth and gain and sinful pleasure,

His ambitions and his guide.
So beneath his mighty power,
At his will and his command,
Faith in God Almighty perished.
Sin did flourish in the land.

God did not forget His people,
But His wrath was kindled strong;
For they walked forbidden pathways,
Caring not that they did wrong.
In His love He chose to warn them
Lest they perish in their sin.
Teach His law and His commandments
That repentance He might win.

Proud and haughty was king Noah.
Raging anger filled his heart
When to him was brought the prophet
Who God's message did impart.
For he prophesied destruction—
No more freedom they should know,
For they soon would be in bondage
To their fierce and dark-skinned foe.

Great became the persecution.
But the prophet of the Lord
Firmly stood and spoke God's message,
Nor recalled a single word.
So the servants of King Noah
Meek Abinadi did take,
And before great throngs of people,
Bound and burned him at the stake.

Not in vain did he endeavor
God's great message to bestow.
Alma, who had loved the prophet,
Taught in secret. Truth did grow.
Thus God gathered out the righteous.
At His warning they did flee,
That they might escape the judgments
That the wicked soon should see.

(To be Continued)



The Boy Who Went to Sugar City

By Ivy W. Stone

Bobbie tasted his soup and pulled an ugly face. Then he slid down so far in his chair that only his head stuck above the table.

"I hate soup!" he pouted. "It's made of carrots and rice and potatoes and SALT. I don't like salt."

"Why, Bobbie," began his mother in a shocked voice. "You need all the foods which are in that soup. Do you know what would happen if you never ate salt? Your teeth—."

"I don't care," interrupted Bobbie in a rude voice. "I wish I could eat the things I like. Then I'd have a whole freezer of ice cream every day, and I'd eat sugar on lettuce and tomatoes, and everything!" Bobbie's eyes glowed, but he did not take any more soup.

"Careful there, son," said his father, as he set his own empty soup plate aside. "Remember King Midas and his wish? Remember how everything he touched turned to gold?"

"Pooh!" scoffed Bobbie, "that was only a fairy tale. I just wish I never had to taste salt again!"

Bobbie's father rose from the table and lifted Bobbie from his chair. "You're going to have your wish, sonny," he said. "No more salt for you until you really want it." He carried Bobbie, who was really cross from being over tired, out to the hammock on the lawn. "You're not hungry now, Bobbie, but you're dreadfully sleepy. We'll see how you like soup when you wake up."

Bobbie started to count the green leaves on the tree above the hammock. "Twelve, thirteen, fourteen, fifty-nine, sixty," he muttered slowly. By that time his eyes were heavy and his tongue lagged. "I don't care," he thought, for it was too much trouble to talk. "I don't like salt in my food."

Presently Bobbie found himself walking along a dusty, long road. The dust crowded into his shoe tops and rose in little white clouds. But it was not brown dust, like that on the country roads where they drove evenings. It was white—pure white—and crunched under his feet.

"What queer dust!" thought Bobbie. "I never saw this kind before." He picked up a handful, squeezed it, smelled it. Then he cautiously tasted it.

"Ho-ho!" he cried, smacking his lips. "It's sugar. I'm walking on a road of sugar!" He dropped to his knees and ate great handfuls of the pretty white dust. He danced and jumped about, letting showers of the sugar fall upon his cap and trickle back to the road. "As soon as I get a drink of water, I'll be ready for more dust," he cried and he walked on.

He began to hurry. His throat felt queer and hard. He hurried even faster when he saw a creek, dancing merrily along.

"How fine," he cried, lying flat on his stomach to drink. "I'll drink a whole quart, then I'll have more sugar. This is better'n ice cream!"

The water was clear and cold; but it had run over miles of sugar until it tasted like candy syrup. "Ugh!" cried Bobbie, spitting and coughing "how nasty. Why it's sugar water!" One swallow was quite enough—so Bobbie went on his way, more thirsty than before.

Soon he came to a meadow where a little old man was milking a cow. "Please sir," asked Bobbie in his most polite voice, for his throat was really hurting by this time, "would you give me a drink of milk?"

The little old man reached for a cup and handed it, dripping and full, to Bobbie. The man did not seem to be so very old, but his face was wrinkled and shriveled, like a cucumber which has been picked too long. His teeth

were rotted and ugly, his skin brown and wrinkled.

"Thank you, sir," said Bobbie gratefully, as he raised the cup to his mouth.

"Ugh!" he cried, dropping the cup in his disappointment and surprise. For instead of the warm milk he had expected, the cup contained more of the sugar syrup, only it was white and foamy, like the milk on the supper table at home.

"You're fooling me!" cried Bobbie. "I want milk!"

"Well, that's what I give ye," answered the little old man, grinning so that his dreadful teeth stuck out. "Nice warm, sugar milk—that's what it is. Have some more? You didn't break the cup."

"No—no thanks," stammered Bobbie, handing back the cup and hurrying on. "I don't feel so thirsty now."

He went back to the road and hurried the best he could, but his throat and lips seemed to be cracking, he was that thirsty. Soon he came to a little town, with white streets, white houses—everything glistening. The stores sparkled in the sun so brightly that Bobbie's eyes began to smart. The children looked at him in surprise—they were wizened and old looking. Their teeth were beginning to turn black, and some of them were really rotted off. Bobbie gladly hurried into the first store.

The shelves of the store were lined with more candy than Bobbie had ever seen before. The bread cases were filled with cakes and sugar cookies, the apple boxes were filled with balls of sugar, and there was candy everywhere. A little old man came hurrying to serve him, and a little old lady followed him. They were shrunken and queer looking, just like the man who was milking the cow.

"What can we sell you, little boy?" asked the little man, smiling. As he smiled those dreadful stumps of teeth made Bobbie shiver. "We've got some nice candy carrots and chocolate potatoes. Our cakes are half sugar and our soda water is extra sweet today."

"I'd like to buy some SALT!" shouted Bobbie.

The little old man scratched his head and rubbed his whiskers. "S-A-L-T" he repeated. "What a queer thing. What is it? Do you plant it in the ground, or do you cook it?"

It's the stuff you put in soup," answered Bobbie in a weak voice. "It makes soup taste good."

"Never heard of it," replied the little old man. "We make our soups out of sugar and sugar milk, with chocolate potatoes. Bring out the dictionary, Mother. Let's find out what this *salt* is."

They bent their wrinkled old heads over the book, and suddenly Bobbie knew why the children and the grown people were old and shriveled. "They eat only *sugar*," he reasoned. He hurried out of the store, without even asking the price of the candy soldiers that looked so pretty in the showcase.

"SALT—WATER—SOUP!" cried Bobbie. Just then he hit something very hard. He lay upon the ground with the empty hammock swinging above his head.

"Why Bobbie, you slept till supper time," called his Mother. "But you didn't need to roll out of the hammock. Are you hungry?"

"Please, Mother," asked Bobbie, getting up and brushing the grass from his clothes, "did you save my plate of soup that I didn't want at dinner?"

"Yes, son," answered Mother. "It is in the warming oven for you." And she never once said, "I told you so!"

Be merry all, be merry all,
With holly dress the festive hall;
Prepare the song, the feast, the ball,
To welcome Merry Christmas.

Dorothy's Travelogue

V

Florence—Venice—Monte Carlo

With something akin to dread, I awoke the morning of July first realizing that I would have to say goodbye to Rome. We left at 10:30 in the morning. After a dusty hot ride, we reached Florence at four o'clock in the afternoon. I was so excited I could hardly collect all my baggage, let alone my wits. We hailed a taxi and set forth for the "Pensione Forti." Here two buxom lasses, wreathed in smiles, greeted us and showed us to our rooms. Mine was very large, in fact one could hold a dance in it with perfect ease.

After removing what we could of the dirt acquired on the train we started out to see what we could during the few remaining hours of daylight.

Down the street we found the Cathedral of Santa Maria del Fiori. From the outside it was very beautiful being built of green, white, and pink marble. The exquisitely carved bronze doors took nine years to make. From the intricacy of the design I don't see how they were done so quickly. The big dome of course is what one really visits the church to see. Michelangelo patterned the dome of St. Peters after it.

Across the street from the Cathedral was the Baptistry. There we saw the famous bronze doors executed by Ghiberti. Michelangelo so admired them that he said they were beautiful enough to be the gates of heaven.

After gazing our fill we walked down the street to the Palazzo Vecchio—past the Loggia containing the wonderful "Perseus" by Cellini, the "Rape of the Sabines" by Gian Bologna and others; across the Ponte Vecchio overladen with its queer shops and returned to the "pensione" tired, but thoroughly satisfied with what we had seen.

After a light breakfast the next morning we set out to "do" Florence,

first visiting the Uffizzi gallery. There were so many beautiful paintings and statues it was impossible to really see them right. All of the famous paintings we had ever heard about seemed to be there, such as Andrea del Sarto's "Madonna of the Harpies" and works of Michelangelo, da Vinci and other immortal artists.

In the Pitti gallery was Raphael's "Madonna of the Chair," Murillo's "Madonna" and so many others, that I couldn't name or remember them in a thousand years.

On our third day in Florence, we decided to visit the Palazzo Vecchio only to find that it was closed indefinitely. We consoled ourselves with the Academy of Fine Arts where Michelangelo's statue "David" is.

The Buonarroti Gallery was once the home of Michelangelo. It contained several of his paintings. The most interesting of all to me were his sketches. As this gallery was not very large we had time to visit the Monastery of San Marco. We saw the cells of Savonarola and St. Antoine.

In the afternoon we again encountered disappointment. The church of San Lorenzo containing the Medici tombs by Michelangelo was closed. Being Sunday everything else was too. It looked as though we would spend a very dull afternoon. Quite the contrary! The Capuchin Monastery of



THE BRIDGES, FLORENCE

Certosa was open. It was outside of Florence, but an extraordinarily nice train ride was afforded us.

The Monastery was very picturesque. We saw several tombs, paintings, a well designed by Michelangelo and several old monks in indifferently white habits. These old "religieux" spend their time making wine, chocolate and perfume.

Our visit in Florence was very interesting. The town itself was so picturesque. We all would have enjoyed a few days more but other wonders were awaiting us.

In the wee small hours of July 4, I arose preparatory to our departure for Venice. Fortunately we secured a section on the train to ourselves. (You see a lot of baggage comes in handy at times; it scares 'em away).

The ride from Florence to Bologna was delightful, but the tunnels were very disagreeable, one every two minutes. At Bologna we bought a lunch which we ate with great gusto during the hour wait. The ride from there on was far from pleasant. It was beastly hot and dusty. To cap the climax we had to change trains ten minutes out from Venice. Arrived there the fun began. Bag and baggage, we started for the "Casa Petrarca" in a gondola. Our gondolier wore a big black hat, was old, fat and good natured. He took us the longest route he could think of. Up and down nar-

with typical Venetian shawls flung over most eloquent shoulders.

It was late in the afternoon before we started out sight-seeing. Across the



THE PIGEONS AT THE DOGIE'S PALACE, VENICE

Rialto and over to the Piazza San Marco, we strolled, falling more in love at every step with the "Queen of the Adriatic."

The Doge's Palace was gorgeous beyond description, gilded with the late afternoon glow. The famous pigeons were there and the usual tourists feeding them.

After breakfast the next day we were fortunate enough to see the arrival of an Indian Prince. Hundreds of gaily-coloured gondolas flashed by as swiftly as the flight of a swallow.

We crossed the famous and rather disappointing Bridge of Sighs and wandered into prisons and dungeon cells.

That afternoon we visited the glass and lace factories. A motor boat was the only conveyance there. The most interesting was to see the manufacture of Venetian glassware.

As soon as night had descended we rode up and down the Grand Canal



THE RIALTO, VENICE

row canals we went. It was as picturesque as any one could desire. When we swung on the Grand Canal I nearly tipped the boat over. There were the gondoliers, tourists, with remarkably sun-burned noses, and sloe-eyed girls

for an hour, in the pale light of a crescent moon. The fire-works display at the Piazza San Marco lit up the otherwise dark canals, lending a gay air of festivity. It was so romantic. Really, I could spend the rest of my days in a gondola and be perfectly happy.

The morning of July 7, we said "good-bye" to Venice and set out for



ON THE CANAL AT MOONLIGHT,
VENICE

Milano. It seemed like everyone else left too. Our compartment held its allotted eight. Was it hot! There were four nationalities; Hungarian, French, Italian and American. When we all got talking it sounded like the confusion of tongues at the tower of Babel.

After interminable hours of eating soot and cinders, we reached Milano. Here, disappointment stalked at our heels. We were too late to see the "Last Supper," but the beautiful Cathedral partly made up for our disappointment.

It was dark when we first went in, only the windows standing out in relief. Gradually our eyes became accustomed to the gloom and we could see the beautiful carvings in the dome and ceiling.

Early the next morning we left for Monte Carlo. The first thing we did was to go to the Casino.

To get tickets one has to show ones passport and be at least 21 years of age. I had neither. It looked as

tho' I wasn't going to get in, but five extra francs worked wonders.

We entered the big room. The atmosphere was immediately noticeable. It was heavy, and brooding, electric with suppressed excitement and emotions. People spoke in lowered voices, no one laughed.

Very few people were there in the morning so we departed for the Aquarium in Monaco. The building was beautiful inside and out, always perpetuating the idea of the sea. We then visited the prince's palace. It was small but very beautiful.

That evening we visited the Casino again and stayed until about midnight. Nearly every table had its ring of players. We saw people all ready ruined and others on the way. There are a few who are lucky. One man there had won 70,000 francs in three days.



OCEAN FRONT AT NICE

The next morning at nine o'clock, we arose in time to take the bus to Nice. The road ran all along the beach. The sea was bluer than ever. The white foam breaking along the coast looked like a beautiful lace frill. Wonderful villas were perched on the tops of mountains or nestled in a growth of trees with the sea at the front door. It is filled with parks and palatial homes. The time we had there was all too short. Arriving at Monte Carlo again we spent the remainder of the day in the hanging gardens, reminiscing over the wonders we had seen, and were to see.

(To be Continued)



SANTA CLAUS

Santa Claus has come once more
 With Christmas games and toys,
 Gifts of joy and love for all
 The happy girls and boys.

Rubber Stamp Stories

December

The very last rubber stamp of all
 made a picture of Santa Claus.

He had a big sack full of toys on
 his back.

He was on top of a brick chimney
 just ready to go down inside it.

Jack's mother said:
 "Everybody loves the story of Saint
 Nicholas.

They say he loved children very
 much.

He also loved the Savior and wanted
 to serve Him.

On Christ's birthday he gave gifts to
 the children.

This was because the baby Jesus was
 God's gift to the world.

So we still give presents to people on
 Christmas.

And we have pictures of Santa Claus
 or Saint Nicholas.

He represents the spirit of loving
 gifts.

Children love to think of his coming
 down the chimney with gifts.

They like to give things to others,
 too."

Jack said:

"I'm glad he brought me these rubber
 stamps last Christmas.
 I wish he could find some more for
 me next Christmas.
 They make such interesting pictures
 and stories and rhymes."

His mother said: "Maybe he will,
 Jack."

Then she made up the last rhyme
 of all and Jack learned it like he had
 the others and then said them all one
 after the other.



Mended Dolls

By *Delphia Phillips*

Where do little dollies go,
 When they break a leg or toe?
 Straight to this kind lady, who
 Mends them all as good as new.

What do little dollies do,
 When they're made as good as new?
 Off they go to children, who
 Have no dollies old or new.

Aren't we glad that they
 Were not simply thrown away?



WHERE COWS ARE KEPT CONTENTED

You've all heard of milkmaids who sing "Bossy Cow, Bossy Cow, Let down your milk," but did you ever hear of a farm where the cows are entertained with phonograph music to keep them contented and give them better dispositions?

Mr. Stuart, the man who started the Carnation Milk business and who has been at its head for more than twenty-five years, has such a farm. Here he has more than two hundred of the very finest Holstein cows—those pretty black and white cows—many of them world champions in different classes.

Just as happy children can work and play better than those that are cross or teased, these cows can give more and better milk if they are treated well. So they are given good, wholesome food, kept in light, airy, clean barns, and the men who care for them are not allowed to be rough or cross with them.

The best methods of caring for the cows and their milk are studied at this farm and this information is used to help all the dairymen who furnish the milk that goes into the Carnation cans, keep it as fine and pure and rich as possible. This is one of the ways used to protect Carnation milk and make certain that it will always be wholesome for boys and girls to use. It is one of the reasons why your mothers find it makes such delicious

soups, gravies and desserts and why they can always depend upon it in their baking.

Many famous people visit this farm every year to see these wonderful cows and some of them are taken about the country to fairs and dairy shows, where they have won many prizes. The farm is near the town of Carnation, in Western Washington, about forty miles from Seattle.

* * * * *

Once upon a time there was a small boy who was very fond of peanut butter. Of course most small boys and girls, too, do like it, but this particular small boy, Jack Rogers, ate so much of it that his father noticed how much it took to supply him.

"If that's the way boys eat peanut butter," he thought, "I believe I had better go to making it for them."

So he began making peanut butter for his own boy and for other boys and called it School Boy Peanut Butter. Now this boy has grown up and he helps make the great quantities of this delightful food that thousands of western boys and girls eat.

Just think how many circus elephants it would take to eat two million pounds of peanuts and how many boys and girls it would keep busy throwing them, and yet that is the number of peanuts which the Rogers Company grinds up every year to make School Boy Peanut Butter.

These peanuts come to the factory in big gunny-sacks, already shelled but not roasted. They are then roasted, after which they are carefully sorted by hand and any imperfect nuts removed. The selected nuts are run through a machine which takes off the little brown husk and separates the germ from the two halves, and then run through a grinding machine which makes them into peanut butter. This is packed in the bright red and blue pails ready to go to the grocery stores. These pails keep dust and dirt from getting into it and also keep the oil from soaking out of it as it does when peanut butter is put into paper pails.

Of course every boy and girl knows how good peanut butter is in sandwiches or spread on bread. But did your mother ever make any peanut butter candy? If not, just ask her to try it soon.

* * * * *

Write to the Aditorium and tell us what you think of this new department.

The CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following: Best original verses of not to exceed twenty lines. Best original stories of not to exceed three hundred words. Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

My Sunday School

I like to go to Sunday School,
For there I learn to be
So good and strong and healthy,
'Cause I don't drink coffee or tea.

I like to go to Sunday School,
For there I learn to sing
The sweetest songs, as Jesus did,
When He was here to sing.

I like to go to Sunday School
And hear the teachers talk
Of Jesus, once our Savior,
When upon earth He did walk.

He brought the little children
On earth we have today,
And gave them each a blessing,
In the very nicest way.

And Joseph Smith, in manhood,
The prophet of the Lord,
Sent missionaries to and fro,
And the gospel to the world.

Virginia Bircher,
Age 9. Box 506, Globe, Ariz.

The Sea Turtle

Have you ever seen a turtle,
Whose shell is hard and round,
Who lives in the salty ocean,
And comes out on the ground
At night when no one is looking,
And digs a hole so deep,
Then lays a dozen eggs or more,
And leaves them there to keep?

La Rue Butler,
Age 10. 64 E. 17, Garfield, Utah.



A LIVING "B"
PHOTO BY MABEL COLVIN
Age 15. Box 74, Ft. Thomas, Ariz.

Why I Am a "Mormon"

I am a "Mormon" because God saw fit to have the Gospel preached to my mother. She heard it, and saw the light, and accepted it. And one year before I was born she was baptized into the Church, therefore I was born a "Mormon."

I am a "Mormon" because I was taught the principles of this Gospel and at the age of eight I was baptized and confirmed a member of this Church.

I am a "Mormon" because the more I study the teachings of this Church, the more I find they go hand in hand with the Holy Bible.

I am a "Mormon" because everyone within this Church has the chance of advancing. And we know that knowing through doing is more than a mere knowledge.

I am a "Mormon" because within this Church are the different Auxiliary Organizations whereby the young people may become schooled in this Gospel's work.

I am a "Mormon" because this Church has the Word of Wisdom, which is the key to perfect health, whereby we can become strong, healthy and wise, if we but obey this Word.

I am a "Mormon" because John the Revelator said, as it is found in the Book of Revelation, Chapter 14, Verse 6, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people." Now this angel that appeared to John the Revelator was the Angel Moroni, and he also appeared to Joseph Smith and informed him how and where to get the records on which the true Gospel was written. And we, the "Mormon" people of today, have this true and everlasting Gospel.

As we all know, the keynote to "Mormonism" is prayer. And my prayer is that my testimony will be

strengthened, and always be with me, and I ask it in the name of Jesus Christ. Amen.

Pearl Heidenreich,
1002 Winslow Avenue, W.
Age 13. St. Paul, Minnesota.



DRAWN BY GERALDINE LANG
Age 13. Denver, Colo.

Autumn

Autumn, dear autumn,
With flowers red and yellow,
Autumn, dear autumn,
With apples bright and mellow.
The bins are all heaping
With pumpkins and corn,
The frost's on the air
In the chill autumn morn.
Our hearts are a-glow
With Thanksgiving and praise,
To our Maker who gives us
Such beautiful days.

Jewell May Jacobsen,
Age 10. Safford, Arizona.

Trees

No matter, however little I may be,
At least I, too, can plant a tree.

Some day it will grow so high
That it can whisper to the sky;
And spread its leafy branches wide,
And make a shade on every side.

And on a sultry, summer day,
People resting there will say,
"Oh, good and great and wise was he
Who thought to plant this blessed
tree."

Charlotte Penn,
Age 8. Box 506, Globe, Arizona.

The Christmas Trick

Jimmy and Tommy once set a trap
To catch St. Nick and surprise their
pap.
Then off to the bed they scampered
and run,
With their minds set on a bushel of
fun.

Their father had watched them set the
trap.
He thought of a plan while they took a
nap.
He knew that Tommy would walk in
his sleep,
So softly with the mouse trap he did
creep.

He put the trap under Tom's big toe,
And what might happen he soon would
know.
And off behind the door he beamed,
"Help! murder, police!" Tom loudly
screamed.

"Oh, you caught Santa, did you," pa
said.
Jimmy and Tommy hung down their
heads,
They went to bed in such secret shame
That they didn't like to tell their name.
Rubie Casper,
Age 13. Menan, Idaho.

The Marbeled Paper

When I was getting over the "flu"
and could not go outside, Mother told
me how to make marbled paper.

I thought some of the other *Juvenile*
readers would like to know how to
make it.

This paper is used to line Christmas
card envelopes, and for making lamp
shades, screens and many other things.

First take a large pan and fill it
within two inches of the top with cold
water. Then take some old saucers and
several bright colors of any kinds of
oil paints; you can use even house
paints. Get a knife and as much paint
as you can on the end of it; put each
color in a different saucer and be sure
to wipe the knife between each time.
You put it in a dish and then pour
some kerosene on each saucer with
paint in, and stir it up. Sprinkle a
few drops of each kind of paint on
the water and quickly lay your paper
on the top of the water; take it out and
dry it as soon as you can.

It makes a very pretty marbled
design.

Wayne R. H. Thomas,
Age 9. Aripine, Arizona.



DRAWN BY IVY GREEN BAYTON
Age 5 Years

Christmas in Old Mexico

[I am thinking perhaps the readers
of the *Juvenile Instructor* would like
to know how we Americans celebrate
Christmas day in Old Mexico.]

In this, the land of sunshine,
 Across the Rio Grande,
 We have as happy Christmases
 As any other land.
 Although the day be warm and bright,
 No sound of sleigh-bells sweet,
 Imagination does its best
 And makes the scene complete.

On Christmas Eve the little church,
 With Christmas tree so tall,
 Is loaded down with welcome gifts
 For natives and for all.
 And dusky hands are filled with
 sweets,
 And merry grows the throng,
 And all our voices lifted up
 In joyous Christmas song.

On Christmas day we share our cheer
 With those who stand in need,
 And sharing this, we feel that we
 Remembered Christ indeed.

Jean Gay Pratt,
 Colonia, Dublan,
 Chihuahua, Mexico.
 Age 12.

Our Protector

God is the Father of this early clan,
 The Advisor and Leader of every man,
 He guides and directs to the path of
 right,
 In the brightness of day or the dark-
 ness of night.

He is the Shepherd of us, His sheep,
 We must, as His children, His com-
 mandments keep.

He is the owner of all righteous souls,
 And guides and directs them to their
 goals.

The giver of all earthly property here,
 Wants us to love His blessed Gospel,
 so dear.

He led and directed the brave pioneers
 And has blessed us, His children, for
 many long years.

Roxey Nickerson,
 Grantsville, Utah.
 Age 16.

Mother

I am glad I have a mother
 To care for me each day,
 I'll always try to help her
 In every little way.

Her smile is like the sunshine,
 Her eyes the softest blue,
 Her voice is sweet and gentle,
 She is always kind and true.

Dorothy Nielsen,
 Garfield, Utah.

The Bird in the Tree

Oh, little bird up in a tree,
 Come sing a song so sweet to me,
 And I will listen while you sing
 The pretty notes the birdies bring.

Oh, have you heard the notes they
 bring?
 They're prettier far than anything;
 They sit upon a little twig
 And whistle until they dance a jig.

Betty Holladay,
 Bountiful, Utah.



DRAWN BY MELVA LARUE MERRILL

Age 11.

R. D. No. 1, Mesa, Ariz.



DRAWN BY MELBA MADSEN
Age 12. Manti, Utah

The Bird of Happiness

The bird of happiness soared on high,
His songs of gladness fell out of the
sky,

A herald of gaiety; a herald of joy,
His message is for all to enjoy.

He sings of the sunshine, the flowers,
the trees,

He sings of the works of the ants and
the bees.

He warbles melodiously all day long,
And brightens sad hearts with his
cheery song.

Roxy Nickerson,
Age 16. Grantsville, Utah.

To My Grandmother

Your faith in Mormonism'
Grows stronger day by day;
I will be like you, Grandma,
In each and every way.

You're always very good to me,
And sometimes I am bad,
But if I could be good as you
I'd be so very glad.

I'll try to be a better girl,
The right you always do,
And when I'm tempted to do wrong
I'll try to think of you.

You seem to me so very wise,
In all you say and do,
And some day when I am baptized
I'll be so happy, too.

Helen Gamble,
Age 8. San Jose, California.

School Days

Vacation times are over.
Jolly school days are here.
I like to read and write and spell.
I love my teachers dear.

The games we play are lots of sport.
We play football in the fall.
Jack Frost sends snow and ice,
And that is fun for all.

The lessons that we learn at school,
I think, are mighty fine,
But best of all comes Sunday School,
Where we learn of things Divine.

Kenneth Allen,
R. F. D. No. 3, Tremonton, Utah.

The Spring

Oh the wonderful bubbling spring,
As it gurgles from the earth,
There is music in the sound,
With joy it will quench your thirst.

There is life within its bosom,
And health to every one
Who stops to take a good cold drink
As it merrily trickles on.

Luelle Adair,
Age 10. Widtsoe, Utah.



DRAWN BY WILLIAM NAHA
DALA TERRACE

Age 7. San Francisco, Calif.



DRAWN BY OPAL ZINK
Nyssa, Oregon.
Age 14.

A Child's Vision of Santa

Dream about old Santa,
He's the chap for me,
Don't you know you can't a
Catch him at the tree?

He is the slyest guy
That ever you did see,
He comes right through the sky,
Down to our Christmas tree.

He loads it down with toys,
Then away he goes,
Without making any noise.
Walking on his toes.

Rubie Casper,
Menan, Idaho.
Age 13.

The Place I Love To Go

When the trickling, trickling brook
Flows along the shady nook,
Where the dandelions grow,
That's the place I love to go.

Where the pools are cool and deep,
Where the green frog lies asleep,
Where the purple violets grow,
That's the place I love to go.

Where the spring is warm and light,
Where the sun is shining bright,
Where the water lilies grow,
That's the place I love to go.

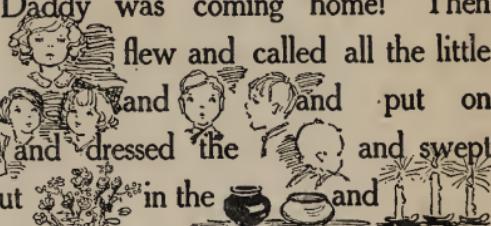
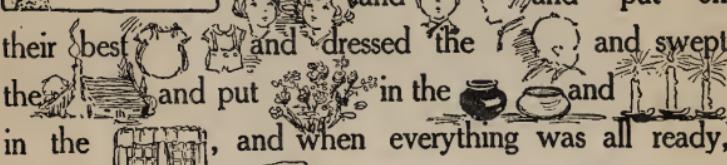
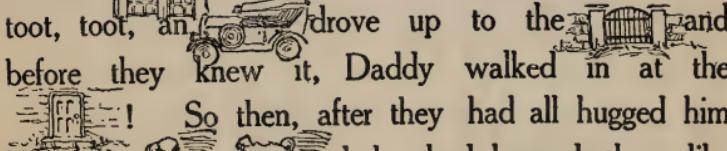
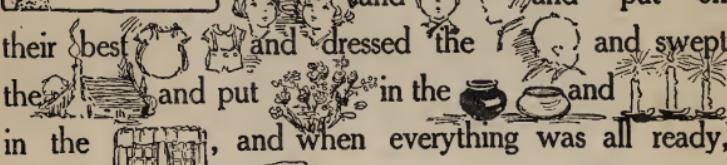
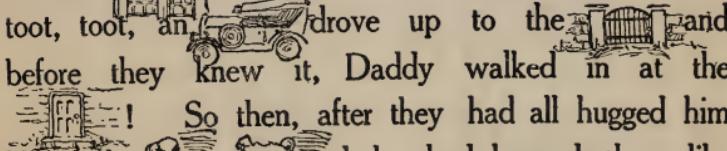
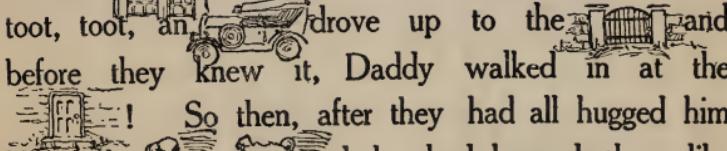
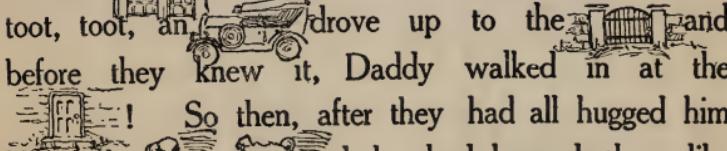
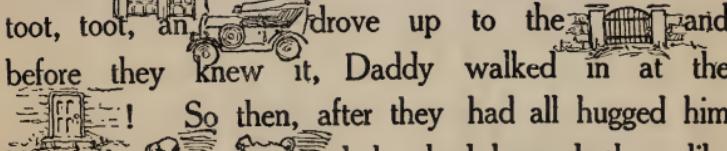
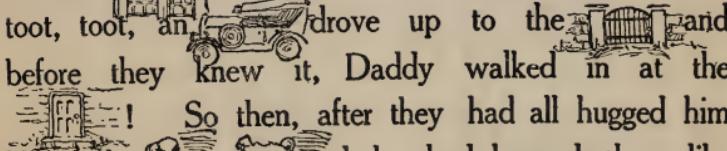
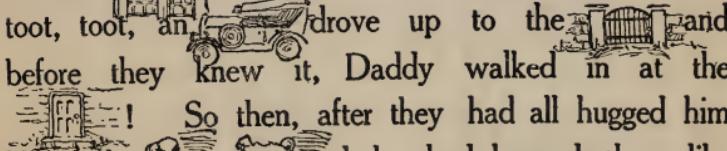
Comia Lauritzen,
Age 11. R. R. 3, Box 90, Sandy, Ut.

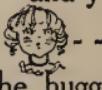
HONORABLE MENTION

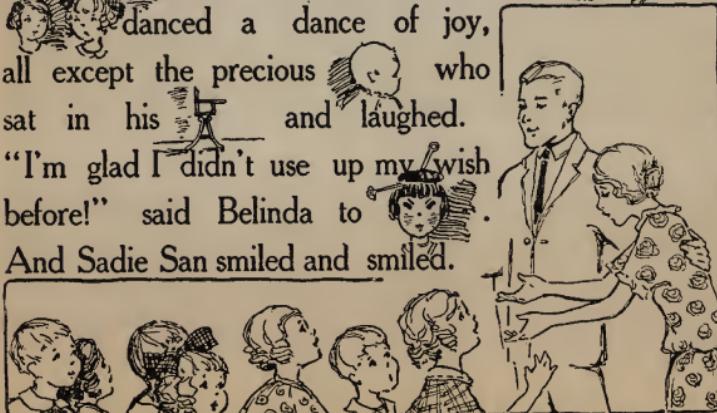
Jessie Adams, Riverdale, Utah
Stephen Lewis Alley
Alice Pearl Boggs, Ray, Arizona
Theron Borup, Heyburn, Idaho
Afton Bridges
Nona Buck, Glenwoodville, Alberta, Canada
Bertha Burnham, Blanding, Utah
Wilma Burtenshaw, Rigby, Idaho, No. 2
Ilene Diton
Margaret Fox, Springville, Utah
Ethel Goodman, San Bernardino, Cal.
Everett Hamilton, San Luis Obispo, Cal.
Elnora Hanson, Freedom, Wyoming
Ruth Hansen, Smithfield, Utah
Hortense Louise Hayes, Thistle, Utah
Clarence Hiltbrand, Pocatello, Idaho
Cleve Holyoak, Clay Spring, Arizona
Leona Johnson
Melva Johnson, Leamington, Utah
Purley Johnson, San Luis Obispo, Cal.
Ruby Johnson, Gilmer, Texas
Nola Kelsey, Fairview, Utah
Tenney Lamoreaux, Chandler, Arizona
Ivy Larsen, Menan, Idaho
Alfred H. Lloyd, Upalco, Utah
Flo Mason, San Luis Obispo, California
Thelma Moore, Elk Grove, California
Leland Morrison, Downey, Idaho
Lillian Ferr Munk, Georgetown, Idaho
Dorothy Nielsen, Garfield, Utah
Virginia Oleson, Garfield, Utah
Jackie Owen, Hayden, Arizona
Margaret Packard, Longview, Washington
Helen Dorothy Romney, Salt Lake City, Utah
Portia Salisbury, Orem, Utah
Bertha Simmons, Oakley, Idaho
Beth Stevenson, Garfield, Utah
Ethel Swallow, Mayfield, Utah
Orpha Taylor, Almo, Idaho
Ruth V. Taylor, Elk Grove, California
Sidney Walker
Karl J. Wilkinson, Cane Beds, Arizona
Irene Williams, Emery, Utah
Wilda Williams, Mills, Utah
Isabelle Winsness
Imogene Wood, Melba, Idaho
Ruth Wood, Taber, Alberta, Canada
Gwen Zabriskie, Junction, Utah

Belinda and the Magic Button.



TING - a - ling! There was that again with another  for Belinda, and O joy, it said that Daddy was coming home! Then  flew and called all the little  and  and put on their best  and dressed the  and swept the  and put  in the  and  in the  drove up to the 

want more than anything else in the ," said Daddy. Then  ran and brought the  downstairs and said "I wish, more than anything in the , I wish I had a new mother!" "Why, that's just what I have brought !" cried , and out from behind the  popped the . She was as pretty as a  and as sweet as a  and as gay as  and she caught Belinda in her  and said "Dearest little darling Belinda, after this I am going to boil the  and wash the  and mend the  and feed the  and mind the  and you shall read your  and play with your " "And help you!" cried . Then she hugged the new mother and the seven little  and danced a dance of joy, all except the precious  who sat in his  and laughed. "I'm glad I didn't use up my wish before!" said Belinda to . And Sadie San smiled and smiled.





A Common Recipe

Sweety: "What is the cure for seasickness?"

Salty: "Give it up."

The Retort Courteous (?)

Father: "When Abe Lincoln was your age he was making his own living."

Son: "Yes, and when he was your age he was president."

Accommodating Lady

Tramp: "Could you give a poor fellow a bite, lady?"

Lady: "Well, I'm sorry. I don't bite myself, but I'll call my dog."

A Bad Idea

"The idea of your working steadily eight hours a day! I would not think of such a thing!"

"Neither would I. It was the boss who thought of it."

Old But Significant

Literary Wife: "When I go to heaven, I am going to ask Shakespeare if he wrote all of his plays."

Practical Husband: "He may not be there."

Literary Wife: "Then you can ask him."

Misunderstood

Mistress: "I saw the milkman kiss you this morning, "I'll take the milk in myself after this."

The Maid: "It won't do any good, mum. He promised to kiss nobody except me."—Patton's Monthly.

Here's My Foot

Gallant Guest (to hostess as they walk to the table): "And may I sit on your right hand?"

Hostess: "No, I'll have to eat with that. You'd better take a chair."—Tit-Bits, London.

Every Boy's Desire

"Willie, what is your greatest ambition?"

"To wash mother's ears."—Successful Farming.

The Proper Style

Reporter: "How shall I handle this story of a dog attacking pedestrians?"

City Editor: "Make it snappy."—Benton Transcript.

Hated to Change His Opinion

Rastus: "Here's dat quatah ah bor- rowed from yuh last year."

Bones: "Yuh done keep it so long ah don't know ef it's wuff while fo' me to change mah opinion of yuh jest fo' two-bits."

Practical Girls!

Clarence (ardently): "When will you promise to share my lot dear?"

Winnie (sweetly): "Just as soon as you build a house on it, big boy!"—West Penn Power Magazine.

Daddy's Church

"Mother goes to the Methodist church," said a little girl to the new neighbor.

"And isn't your father of the same denomination, dear?"

"I don't know zactly what daddy is; he don't go to church with mother. Uncle Robert said daddy must be a Seven Day Absentist."

Only Taking His Own

One morning Brown looked over his garden wall and said to his neighbor:

"Look here, what are you burying in that hole?"

"Oh," he said, "I'm just replanting some of my seeds, that's all."

"Seeds!" shouted Brown angrily. "It looks more like one of my hens."

"It is! The seeds are inside."

—Pearson's Weekly.

THE IRON FIREMAN

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Ninth Ward Chapel, Salt Lake City, Utah
Shelley Stake Tabernacle, Shelley, Idaho

Tenth Ward Chapel, Salt Lake City, Utah
Tenth Ward Chapel, Logan, Utah
Second Ward Chapel, Salt Lake City, Utah
Thirteenth Ward Chapel, Ogden, Utah
Thirty-First Ward Chapel, Salt Lake City, Utah
Twenty-Seventh Ward Chapel, Salt Lake City, Utah
Wasatch Ward Chapel, Salt Lake City, Utah

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Mr. George Davis—Hynds Building, Cheyenne, Wyoming
Davis & Eiden Plbg. & Htg. Co.—Boise, Idaho.
Duke City Plbg. & Htg. Co.—Albuquerque, New Mexico.
Mr. H. C. Erett—Ogden, Utah
Gooding Heating & Plbg. Co.—Gooding, Idaho
Mr. Andrew Hexem—Ely, Nevada
Jones & Son Plbg. Company—Manti, Utah
Knight Coal & Ice Company—Provo, Utah
Killing Plbg. & Htg. Company—Boulder, Colorado
L. A. Mather Plbg. & Htg. Company—Loveland, Colorado
McCarthy-Crandall Plbg. & Htg. Company—Colorado Springs, Colorado
Ouray Hardware & Supply Company—Ouray, Colorado
Pueblo Stoker Sales Company—214 Colorado Bldg., Pueblo, Colorado
J. D. Potter Plbg. & Htg. Company—Greeley, Colorado
Reno Plumbing & Heating Company—Reno, Nevada
Sheridan Iron Works, Inc.—Sheridan, Wyoming
T. B. Smith Coal Company—Pocatello, Idaho
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